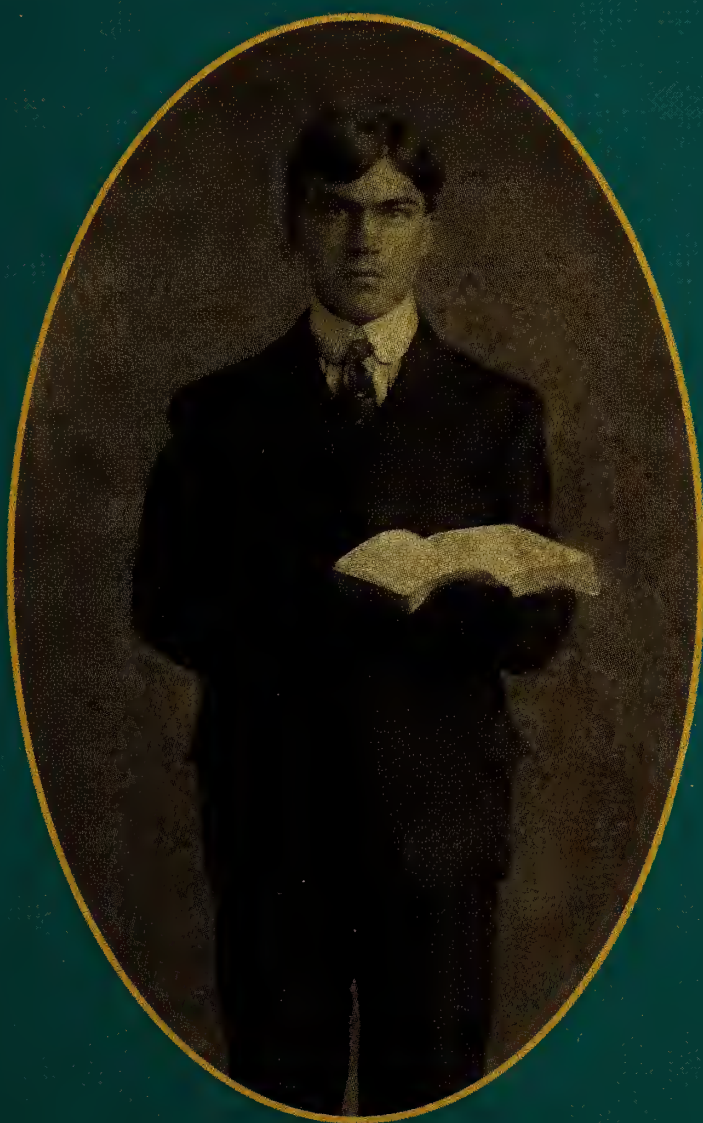


SELF-SUPPORTED MINISTERS

Lest We Forget



Billy M. Britt



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SELF-SUPPORTED
MINISTERS

Lest We Forget



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SELF-SUPPORTED MINISTERS

Lest We Forget

by Billy M. Britt

NORTH CAROLINA YEARLY MEETING OF FRIENDS

2007

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North Carolina Yearly Meeting of Friends

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Thomas Jefferson Hendrix is shown in 1902,
the year he studied at God's Bible School
in Cincinnati, Ohio, to prepare himself for
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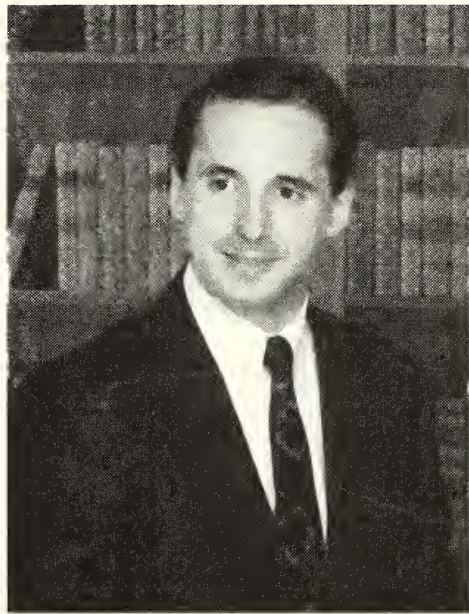
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DEDICATION



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Dedicated to the memory
of our dear son,
Byron Miles Britt, Sr.,
who passed away
unexpectedly on
January 28, 2005.

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I am indebted to many people for their assistance in the assimilation of materials, as well as direction in the preparation of the text for publication. I am indebted to my wife Viola for her help in typing and providing needed encouragement. The staff of the Friends Historical Collection, Hege Library, Guilford College, and the members of the Publications Board of North Carolina Yearly Meeting have been very helpful in this project. I also would like to thank Brent McKinney for writing the foreword to this book.

Descendants of those written about have provided information contained in letters, newspaper clippings, articles, conversations, and interviews. Without the assistance of the many relatives, acquaintances and f/Friends of these pastors, this project would not have been possible.

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FOREWORD

Billy Britt has devoted his entire adult life to promoting the Gospel of Jesus Christ. Growing up on a farm in Wayne County in eastern North Carolina, Billy's spiritual roots were deeply seated at an early age in the traditions of a southern Quaker family. At age nineteen he answered the call from God to become a Quaker minister and fulfill his mother's dream. After all, she had named him after the famous evangelist of the nineteenth and twentieth centuries, "Billy" Sunday.

He served as Superintendent of North Carolina Yearly Meeting of the Religious Society of Friends for over twenty years and as pastor in several monthly meetings. And now at age seventy-five, while serving a full-time pastorate, he has devoted untold hours and energy to travel, interview relatives, research information and write a history of the early Quaker pastors in North Carolina who had to support themselves and their families.

The book you are holding in your hands at this moment essentially contains the resumés of many faithful servants who responded to the call of the Holy Spirit to "feed my children." Their education, training, and Quaker testimonies of simplicity, peace, integrity, community, equality, and justice came largely from the teachings in the "Good Book" they were promoting.

I encourage you to find time to read, study, and enjoy this book as I have enjoyed the draft manuscript. You will experience the sacrifice of so many men and women coming to life as Billy vividly describes family backgrounds, relationships, and the particular gifts of ministry each one held. You will envision the past through the personal commitments each one lived sacrificially in Christian humility and modesty. As you read, you will be inspired by the faithfulness of these early pioneers to winning souls for the Kingdom, and you will gain insight into the deeply

rooted spiritual beliefs in the divinity of the Holy Scriptures.

In our busy contemporary lifestyles, we hurry to make all the meetings, to attend the games, to socialize with friends and family, and work hard to pay the bills. In doing so, we hardly have time to reflect upon the contributions of so many who have given so much to the ministry among Quakers. And if we took the time, where would we find the information? Well, Billy Britt has taken the time out of his busy schedule as a full-time pastor to research and compile the personal histories of forty-three pastors who provided programmed ministry among Friends in North Carolina.

Writing this book has been a true labor of love, a beautiful gift to Friends. It is to be enjoyed and appreciated by Quakers everywhere, not just in North Carolina. I have been profoundly touched by the spiritual gifts and contributions of these faithful men and women.

I want to extend my personal “thank you” to Billy for asking me to pen a few words to this valuable document covering a sometimes forgotten generation of ministers who brought the teachings of Christ to a new generation of seekers.

Your friend in Christ,

Brent McKinney
Presiding Clerk, Friends United Meeting
July 2006

INTRODUCTION

This book developed from an appreciation for the many ministers in North Carolina Yearly Meeting who worked hard to support their families and, in addition, were willing to give many hours to pastoral ministry because of their deep love for the Society of Friends. Much research and many conversations with relatives of these deceased Friends pastors in North Carolina Yearly Meeting have taken place. For some of these pastors, very limited information is available; however, it seems important that they be included in this book of remembrance. I have attempted to make the book as inclusive as possible of pastors who supported themselves, based upon available information from the nineteenth and twentieth centuries.

Several of the Quaker pastors included in this book were known by me personally, and there are others that I have heard, read about, or heard quoted. They rendered a very valuable service—many times sacrificially. These pastors are no longer living and should not be forgotten. We can rejoice in the fact that their lives were examples of strong commitment to the Christian message.

Most of these pastors served in rural areas where meetings for worship were held once or twice a month; consequently, many of them served two or more meetings at a time. They supported themselves in different ways—by farming, business endeavors, construction, teaching, and one by practicing medicine. However, they gave generously of their time and energy for the spiritual needs of their meetings. Many of them had little or no college or seminary training. They used the abilities they possessed and were accessible to people with needs in their communities.

These pastors endured much difficulty because of their love for God and dedication to the Society of Friends. They traveled on bad roads, preached in many different places, supported

themselves to a great degree, expected little material compensation, often not receiving adequate pay for travel expenses. They traveled distances to minister to the sick and the elderly, to shut-ins and the bereaved. They were true shepherds of the people in the meetings. The entire Society of Friends is indebted to these dedicated men and women who worked without a salary from the meetings they served.

ANN MENDENHALL BENBOW

“PASTOR, EVANGELIST, MISSIONARY, PHYSICIAN”

Ann Mendenhall was the daughter of James Mendenhall and Rachel Marshall Mendenhall, who were members of New Garden Friends Meeting. Ann was born June 9, 1801, and was a member of one of the most distinguished Quaker families in North Carolina. From her youth, she was a conscientious and consistent attender of the meeting. She possessed a great degree of humility and meekness and was very helpful in her talks to others. She wanted very much to promote the Christian faith in her meeting and tried diligently to bring peace among all classes of people. Her recording as a minister took place in 1847, when she was forty-six years old.

Ann met her husband, Thomas Benbow, in New Garden Friends Meeting. Thomas and Ann Benbow had seven children: John, Charles, Alexander, Evan, Rachel, Howard, and Susanna.

In 1800, North Carolina Yearly Meeting became very concerned about the migration of many Friends to Ohio and Indiana. After she was recorded, Ann Benbow was asked by North Carolina Yearly Meeting to move to Yadkin County to revive and extend Quakerism in that area. She was a very capable minister and a missionary evangelist who was also a very cultured woman and a physician. After she and Thomas had prayed and talked over this concern, both agreed to move to Yadkin County. The

entire family moved originally to the Bush School area of Yadkin County; however, later they moved and built a house in East Bend. Thomas settled down as a farmer in Yadkin County since there was no salary for Quaker ministers in those years. Ann was a very persuasive minister and physician who traveled extensively over the county taking care of the sick, counseling the bereaved, and preaching each Sunday in meetings for worship. Most of the time she traveled alone, sometimes using a buggy; other times she rode horseback following the ancient Indian trails.

With the blessing and encouragement of her husband, her children, and her friends, she visited most of the meetings of North Carolina Yearly Meeting. She also visited and spoke in church gatherings with those not of the Quaker faith, and was received very graciously.

Her grandson, John Benbow, stated that Ann Benbow had a missionary fervor much needed among Friends today. She helped to bring hundreds of people into the Friends meetings. She is largely responsible for reviving Deep Creek and for establishing Forbush, East Bend, and other Friends meetings in the area. Her husband was in agreement with her frequent journeys and absences from home, as both felt that she was Spirit-led.

Ann often urged Friends to be watchful and careful to ensure that love and unity would prevail among Friends. Those who wrote her memorial (Benbow, Memorials) said:

She was a kind companion, a tender and affectionate mother, remarkably benevolent to the poor and afflicted, and hospitably kind to those who visited her dwelling.

In her final illness, she was confined to her room and was unable to attend meetings. She was patient, calm and serene and not wishing any hardship on those who attended to her. On June 25, 1864, she quietly passed from works to reward. She was buried in the Deep Creek Friends Cemetery.

LANCASTER JOHN MOORE

“A LASTING INFLUENCE”

Lancaster John Moore, the son of William and Zilphia Cox Moore, was born April 20, 1820, in Wayne County, North Carolina. In June 1845, he married Elizabeth “Betsy” Davis of Wayne County. To this union were born eight sons and two daughters. Most of the sons and daughters married and settled in that county, although later some of them moved to other areas. There were no public schools at this time; however, Lancaster John became well-educated for his day. He became a leader in his community. His name is found on several legal documents in the county courthouse, as a commissioner for settling estates and as a witness for deeds and wills. When he was fifty-three years old, he was recorded as a Friends minister. He came from a long Friends heritage.

Lancaster John and his wife made their home on a farm two miles from Genoa, a community six miles southeast of Goldsboro. He and his brother, Curtis Pearson Moore, had homes on the old Wilmington Road beyond Augustus Church. Lancaster John Moore supported his family by farming and was also very active in the work of Friends in several meetings in Contentnea Quarter. He spoke in several meetings and pastored Bethesda, Oakland, Neuse, New Hope, Hood Swamp, and Woodland. He also visited and spoke at several meetings in other Quarters of the

Yearly Meeting. He was a charter member of Woodland Friends Meeting.

One of the sons of Lancaster John Moore was George Curtis Moore, who was born December 10, 1853. He married Julia Fish Mendenhall on October 8, 1884. She was the daughter of Nereus and Oriana Wilson Mendenhall of Guilford County. Julia Mendenhall met George Curtis Moore when she came to Wayne County to teach in the Woodland Academy near Genoa. She returned to Guilford County at the conclusion of the school year to plan their marriage. She and George Curtis Moore were married in the Deep River Friends Meetinghouse. They made their home in the Genoa community, and all of their children were born there. In 1913 a heavy rainfall caused much flooding of the Neuse River, and this overflow of water ruined their crops.

George Moore bought a farm near Liberty and moved his family there. He sawed the lumber from his property in Wayne County for the new home in Liberty.

Many of Lancaster John's descendants became leaders of Friends meetings in other communities. Some of his descendants became active members of Liberty Friends Meeting and participated in North Carolina Yearly Meeting activities. For example, Willie and Walter Moore, his grandsons, became active and assumed leadership roles in the Woodland Friends Meeting in Wayne County. Willie and Walter were bachelors and double first cousins known for their integrity and their good judgment in business affairs.

Lancaster John Moore died on May 7, 1896, and was buried in Woodland Friends Meeting Cemetery.

JOHN SANDERS MOORE

“HE WAS GREAT, ACCORDING TO THE CHRISTIAN STANDARDS”

John S. Moore was born August 3, 1848, two miles from Eureka in Wayne County, near Faro, and his family moved near the Neuse Friends community when John was only a few years old. His father was Curtis Pearson Moore, a birthright Friend, and John’s mother was Smithy Jinnette, a Methodist. She joined Neuse Friends Meeting with her husband on January 6, 1855.

John S. Moore’s grandparents were William and Zilphia Cox Moore. William was the son of John Moore, who immigrated to Pennsylvania and later settled in the Neuse Friends community of Wayne County. The Moore family was Scotch-Irish and had large landholdings in Wayne County.

John S. Moore was a quiet, yet very effective minister, and was one of the longest-serving ministers of North Carolina Yearly Meeting. Without doubt, he was one of the most widely known, beloved, and revered citizens of Wayne County. Those who knew him felt strongly that he had an unusual Christian experience, that he lived in close communion with God, that he used every opportunity to testify of God’s goodness, and that his life as a Christian was exemplary.

Curtis P. Moore and his brother, Lancaster John Moore, also a Friends minister (*see preceding chapter*), owned homes on the old Wilmington Road. Curtis P. Moore bought a house and a

tract of land from William R. Davis and his wife, Mary J. Davis, on January 17, 1869. Still standing today, it is the oldest dwelling in the county. The well-known mineral springs, believed to have medicinal value, are near the house. John S. and his wife bought the entire tract of land after the death of his father on May 21, 1889.

In 1870 John S. Moore married Sarah Elizabeth King, and two children were born in the union: Mamie and Laura. Sarah Elizabeth King was the daughter of Barnabas and Emily Rhodes King. Emily was the daughter of Ingram Rhodes, for whom Rhodes Friends Meeting was named.

Several years later, Sarah Elizabeth Moore died. On August 15, 1890, John S. Moore married Louelma E. Barker, daughter of Alexander and Louise Barker. She was born in Randolph County on May 27, 1853. Louelma taught school for several years and helped several young people to attend college.

John S. and Louelma were the parents of three children: Hugh, Frances, and Ezra. Hugh Watson Moore became a Friends pastor, a leader in the American Friends Service Committee, and a trustee of Guilford College (his alma mater). Another son, Ezra Alexander Moore, was a conscientious objector whose alternative service was doing reconstruction work in France following World War I with the American Friends Service Committee. He died of influenza while in France.

Louelma Moore was a very active member of Woodland Friends Meeting and served for many years as an elder. She served in many and varied ways and gave of herself untiringly for the betterment of her meeting and the community. She was the first woman in Wayne County to serve as a member of a local school board; however, because of ill health she had to relinquish many of her activities. She continued to be a great help to her husband, a Friends pastor.

She became ill while she and her husband were making the trip to attend North Carolina Yearly Meeting sessions at Guilford

College. She was taken to the Clinic Hospital in Greensboro, where she died on August 12, 1936. The funeral service was conducted by Calvin Gregory, and a very large crowd attended the service. She was buried in the Woodland Friends Cemetery.

John S. Moore devoted sixty-six years of his life to serving as a minister among Friends. He was recorded by Contentnea Quarterly Meeting on March 4, 1882. A major center of his ministry was Woodland Friends Meeting, where he preached regularly until just a few months before he died. Also, he was active in New Hope Friends Meeting for twenty years and served as a visiting minister in Bethesda Friends Meeting and Hood Swamp Friends Meeting several years. He enjoyed visiting other quarterly meetings as well; he visited Western, Eastern, Southern and Deep River Quarterly Meetings. A great deal of effort was made to attend North Carolina Yearly Meeting sessions for information and fellowship.

In the 1880s, Woodland Friends Meeting became concerned about the surrounding communities that needed to hear “the Gospel as understood by Friends.” The Evangelism Committee of Woodland Friends organized meetings for worship in what is now known as the Rhodes community. John S. Moore was the leader in this endeavor. The first meeting was held on the second Sunday of October 1890 in the Union Academy schoolhouse. The meetings were held in this building until 1896, when the schoolhouse was sold. Another schoolhouse with the same name was built in 1897, and it served several denominations. After the other denominations stopped using the Union Academy, Friends changed the name to Rhodes in honor of the Ingram Rhodes family. The family kept the doors open to Friends worship until the first meetinghouse was built. Rhodes was established as a monthly meeting by Contentnea Quarterly Meeting on October 24, 1908. Rhodes Friends met regularly once a month for worship and weekly for Sunday School.

John S. Moore served Rhodes Friends Meeting faithfully

as a pastor for forty-eight years, while also serving Woodland Friends Meeting. It has been said that in these forty-eight years, through all kinds of weather, he never missed more than a dozen appointments. His influence touched the lives of many people. He tried to look at the positive side of almost every situation. The editor of the Goldsboro newspaper, *Goldsboro News-Argus*, gave this tribute, which was quoted in his memorial, written January 12, 1939:

He was one of the best men I ever knew and that is not my opinion alone but is the opinion of hundreds who knew him. Not only was he good, but his goodness was reflected in the lives of his family and close friends. He didn't try to gain favor for himself; he sought only to serve humbly; and according to the Christian standard of greatness, he was great.

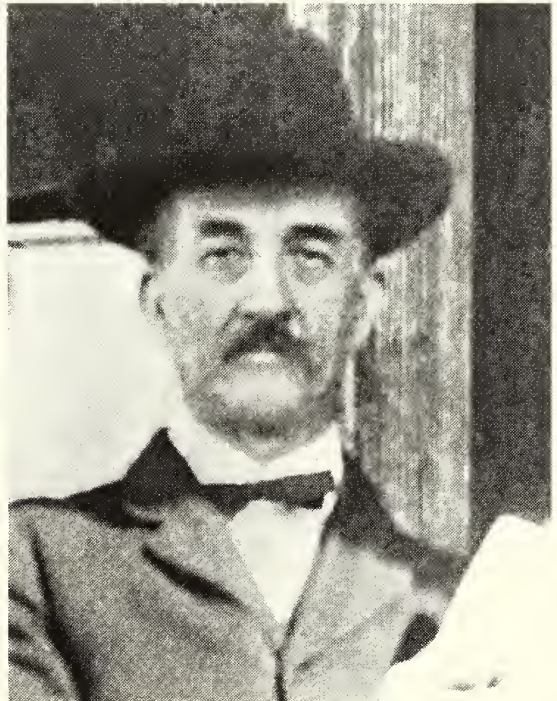
FRANKLIN WARDEN

“A CLEAN LIFE”

Franklin Warden had a reputation of living a clean and pure life. Because of this, he accomplished great work and promoted a greater understanding of Christianity in Yadkin County. His words and example were a great encouragement to others as they worked to build the Kingdom of God.

Franklin was born in Yadkin County near Yadkinville, North Carolina, on September 9, 1849. His years as a boy and a young man were spent with his parents in their home. They were very interested in his work among Quakers even though their affiliation was with the Methodist Church. Although Franklin's education was limited, he used all of his abilities to accomplish his goals.

After his conversion to Christ at an early age, Franklin became an active member of the Methodist Church. Sometime later he transferred



Franklin Warden. (Photo courtesy of Harmony Grove Friends Meeting.)

his membership to Deep Creek Friends, where he served very faithfully as a Friends minister. He was always loyal to the beliefs of the Society of Friends.

He married Ollie L. Carter on April 18, 1877. She, like Franklin, was a dedicated Christian and active in church work. She was always helpful and encouraging to her husband. Their family included six children who lived to maturity.

Franklin preached the message of the Gospel for more than forty years and would have continued longer if his health had allowed it. He greatly loved the church and was a faithful pastor to the members of Deep Creek, Forbush, East Bend, and Harmony Grove Meetings. He lived a life that continued bearing fruit long after his death.

He was fortunate to have good health and strength until a few years before he died. During those last years he came to meeting as often as his health permitted, and he always shared a few verses of Scripture or a short message. About ten days before his death, he was confined to his bed, where he told his pastor that he wanted a specific text to be used in his funeral. The verse was II Timothy 4:7: "I have fought a good fight, I have finished my course, I have kept the faith." Franklin lived this text as well as one could; he was greatly loved and held in high esteem by all who knew him.

This essay written by Franklin Warden reveals how closely he was in touch with nature and his heavenly Father.

SPRING

The beautiful spring will soon come again with all its beauties. The return of spring brings over us a living sense of the loveliness and delightfulness of flowers. There is no season of the year which gives me such pure and exquisite pleasure as that of a summer.

Sabbath morn when the heart has been soothed, and the spirit elevated by recent acts of devotion, and when over every

mountain and valley and river a holy tranquility reposes. As an observer of feeling and imagination, the contemplation of nature is a source of continual enjoyment. The budding spring inspires him with hope.

As we go forth and perchance ascend some elevated spot and the sun, the bright luminary that illuminates our world, pours forth its golden rays of soft mellow light around us and on the scenery which lies before us, just think for a moment; just imagine what we can hear and see. We look and we see the earth upon which we tread mantled in verdure and beauty. The grass is revived and springs up—the trees are putting forth their tender buds—and the beautiful flowers deck the hills and valleys on every side.

We are lost in wonder and admiration and in our deep contemplation. As we lend a listening ear, we hear the lowing of cattle, the bleating of sheep, the humming of insects, and the singing of birds as they sport among trees. We for a moment forget that we have any wish ungratified. But, let us remember as One has said Who now sleeps in the tomb that we are like those beautiful flowers of spring that look so fresh and gay for a while and then fade and wither away. Yes, the cold winter soon blasts their beauty. We too must soon fade though we are young and blooming youth with shining eyes, rosy cheeks and smiling countenances, and nothing but prosperity may seem to await us on our journey through life.

But how different will be the scene if we are not careful how we live—if we are not diligent in preparing to meet the many difficulties with which we shall have to encounter. Death is abroad in our land and has taken from us many of our friends and loved ones, and they are gone and we see them no more.

And sin, oh, a terrible thought is covering our land and Satan that hideous demon is dragging thousands of souls down—

SELF-SUPPORTED MINISTERS: LEST WE FORGET

down to eternal woe and misery where no ray of hope can ever penetrate; where the Gospel of the blessed Son of God is never preached, soft hand of a friend, or the soothing voice of a parent shall be permitted to administer comfort to that agonizing soul in dark despair. When I think of the woe, the misery, and lamentations of a lost soul, how my heart yearns for associates and friends who are in sin. And, in the name of the most high God, I do beseech you, I do warn every one of you with a heart full of sympathy and over-flowing with emotion to desist, to turn from your wicked ways and live.

Though we are young, yet before tomorrow's rising sun shall appear, death may visit us and lay its cold and icy hand upon us. Then our cheeks must grow pale and cold as the day, and our eyes grow dim in death. And, if we are unprepared, our souls must sink down—down to woes' wide empire. But, if we are Christians, our souls will with joy wing their way to a better and happier region where all is love and peace, and where parents and children, brothers and sisters and all the good and holy meet to part no more.

And now my young associates, when I'm numbered with the pale nations of the dead, and as you stand around my grave and hear the clods rumbling over my lifeless body, you may remember the solemn address I've made to you this day.

This composition written to be read at the last day of the writing school.

This March 1st 1876

F. Warden

If I should die while young, I desire that this composition be read to all at my grave and some beautiful hymn sung to the honor of Him that died to redeem the souls of the children of men.

Frank Warden died on June 5, 1929, and his spirit returned to the one who gave it. His funeral was held on June 6, 1929, in

Deep Creek Friends Meeting, where he was buried. His memorial read:

If we could hear the words of our Master as our Friend passed away, no doubt, we could have heard these words: "Well done, thou good and faithful servant, enter into the joys of thy Lord."

THOMAS WESLEY WOOTEN

“DEVOTED CHRISTIAN QUAKER”

Thomas Wesley Wooten, known to all as Wesley Wooten, was born December 7, 1854, to Jessie and Ruth Boyles Hutchens Wooten in the Deep Creek community of Yadkin County and was educated in the high schools at Jonesville and East Bend. He farmed for a livelihood and taught in the Yadkin County Schools during the winter months.

Wesley married Elizabeth Joyner, a Quaker, September 3, 1876, in a ceremony at the home of her grandfather, Jonathan North. Wesley and Elizabeth had one daughter, Annie Laura, born on June 18, 1878.

Wesley Wooten was converted in Forbush Friends Meeting in 1880 when Annie Laura was two years old, and he was twenty-six years old. Soon afterwards, he received a call to preach and began his ministry at Forbush Friends Meeting. He donated the land for building the meetinghouse. He preached regularly for several years in Forbush, Union Cross, East Bend, and Deep Creek Friends Meetings. During his service at Deep Creek, a new meetinghouse was constructed. He also pastored Hunting Creek Friends. Following his help in building a new meetinghouse at Harmony Grove, he pastored there for several years and moved to White Plains Friends Meeting in February 1892.

Wesley Wooten held meetings in a house in the Pine Hill



Thomas Wesley Wooten, circa 1930. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

community before there was a meetinghouse. Through his efforts Pine Hill Meeting was begun and organized, a memorial to his service and sacrifice. With his horse and wagon, he hauled lumber and worked with Friends to help make the meetinghouse possible. It was during this time that Mount Airy Friends began to meet, and he spoke once a month for these Friends. His pastoral ministry in these meetings lasted several years.

He was apparently gifted in evangelistic efforts, as his first years of ministry were in this type of service. His earnestness, coupled with a winsome personality, made a great difference in the lives of those to whom he ministered. Throughout his ministry many people, young and old, were converted to Christ and joined the meetings. In fact, many considered him to be one of the best evangelists in North Carolina Yearly Meeting.

Wesley Wooten was recorded as a Friends minister in 1887 in East Bend Monthly Meeting. His ministry helped greatly in strengthening the meetings he served and also was very effective with other denominations. When he first came into the White Plains community, he held a series of meetings which proved to be very fruitful, and forty or more people joined White Plains Meeting.

The years that he ministered in the White Plains Meeting brought significant spiritual growth. He was greatly loved by all who knew him. One of the older members of White Plains stated that Wesley could walk up the aisle to the pulpit and start a revival. His deep spirituality was very contagious, and his life and ministry in Surry and Yadkin Counties left a lasting influence. He retired from active pastoral service due to declining health, but he continued preaching when called upon in both Surry and Yadkin Quarters.

He always attended yearly meetings, which were held in High Point and on the Guilford College campus, as long as he was physically able. A devoted Christian Quaker until his death, he had an active ministry for over fifty years.

In the last fifteen years of his life, his physical condition deteriorated. He passed away on November 4, 1936, in his eighty-second year, as a result of an acute attack of appendicitis. His funeral service was held at White Plains Friends Meeting on November 5, 1936, with Ben Milliken and Lewis McFarland giving beautiful tributes.

Lottie M. Robertson, a beloved member of White Plains and minister in Surry Quarter, wrote:

The church has lost a valuable and valiant servant. The community has lost a worthwhile citizen, whose life and example will remain, and, no doubt, help many to reshape their lives for good. Our loss in the church has meant for him a crown won at the end of the race.

MICAJAH THOMAS COX

“GREAT CHARACTER AND CHRISTIAN STANDARDS”

Although Micajah Cox pastored only one meeting, his realm of service and influence in both Neuse and Woodland Meetings was great. Micajah Thomas Cox was born in Wayne County near Neuse Friends Meeting on November 28, 1856, the son of William Thomas and Mary Peele Cox. He was a lifelong member of the Society of Friends.

He attended New Garden Boarding School (now Guilford College) near Greensboro. Following his conversion to Christ, he began his ministry as a leading member in the Sunday School and participated in the activities of his home meeting. He became clerk of Neuse Monthly Meeting and served on several committees in both his meeting and Contentnea Quarterly Meeting.

He was in his mid-life when he was recorded as a Friends minister, recognizing a gift that had been apparent for several years. He devoted much effort and time to the ministry for most of the remainder of his life, and he was always known as a man of great character and Christian standards.

Nancy Rose became his wife in 1881. She was an active Christian worker, and together they established a Christian home in which the family altar was maintained for the purpose of family worship. After his death, Nancy and their children continued the family devotions that were begun earlier.

When his family moved to the community of Woodland Monthly Meeting in 1902, he moved his membership to Woodland Friends. He was active in Woodland Friends Meeting, where he taught the Sunday School for many years, and served as clerk of the Monthly Meeting on Ministry and Oversight. In addition to these responsibilities, he served as the resident minister for several years.

He was involved in all progressive causes for the home, education, and temperance. He served as a trustee of the grade school and gave his children the best advantages that he could.

In the last months of his life he had much physical suffering but endured with exemplary courage. He died on August 2, 1928. In addition to his wife Nancy, he left behind three sons, three daughters, one brother, and four sisters.

Micajah Thomas Cox's funeral was conducted by Benjamin H. Milliken, William U. Grantham, and John S. Moore. Interment followed in the Neuse Friends Meeting Cemetery where many of his relatives are buried. (Cox, Memorials)

LUCY ROBERTSON VESTAL

“A PIONEER PREACHER”

Lucy Robertson Vestal was born in Lynchburg, Virginia, September 22, 1857. She was the daughter of Dr. William and Mary Hamlin Robertson. Her parents and family moved to Yadkin County when she was quite young. She received both private and public education—as much as was offered in the difficult days of Reconstruction following the Civil War. She attended Salem College in Winston-Salem and finished her education at New Garden Boarding School, now Guilford College.

She was converted at the age of seventeen at a brush arbor revival meeting and joined Deep Creek Friends Meeting. In 1877, her twentieth year, Lucy married Jarvis Vestal, the county jailer. Three children were born



*Lucy Robertson Vestal, circa 1930.
(Photo courtesy of Harmony Grove
Friends Meeting.)*

to this union. Her husband died after fifteen years of marriage in 1892. Following his death, she would often testify to the grace of Jesus which sustained her. She attended Deep Creek Friends Meeting and was a devoted and faithful member.

Almost everyone in her community knew that she had a gift in the ministry. After her husband's death, she felt that she had been called by God to be a minister. She committed herself to Christ and her Master's business. She was recorded as a Friends minister by Deep Creek Friends Meeting in 1894, at age thirty-seven.

Lucy preached at every meeting in Yadkin Quarter and at many church extension meetings. She helped in the establishment of some Friends meetings. She pastored Union Cross, Winthrop, Hunting Creek, Pilot View, Forbush, Mount Carmel, and other meetings. For over fifty years, she was an example of a frontier Quaker preacher. She held many revival meetings and preached in brush arbor meetings, meetinghouses and schoolhouses. In her early ministry, there were no good roads and few modern conveniences. Usually she traveled alone across the region of the Quarterly Meeting, either by horse and carriage or on horseback.

She gave many years of service in a very unselfish manner. Lucy's ministry was quite effective throughout the county among other denominations as well as Friends. She graciously accepted whatever was given for her service wherever she went, not laboring for money. She was interested in winning people to Christ. Because of declining health she left pastoral work, but continued preaching as long as she could.

She preached her first sermon at Mount Carmel Friends, and as she hoped, her last sermon was preached there on March 21, 1938. "Aunt Lucy," as many called her, died in her eighty-first year in her son's house in Yadkinville on May 18, 1938. Her memorial service brought together hundreds of respected citizens to pay tribute to a self-sacrificing, courageous servant of Christ.

The editor of *The Yadkin Ripple* wrote the following on May 21, 1938:

Rev. Mrs. Lucy Vestal, that name we have written so many times in 30 years, will soon cease to be seen in the columns of *The Ripple*, because the work of spreading the words of God and the wonders of the Bible to multitudes and the sympathy to the bereaved in funeral services has ended on earth, but the good done by her in words and in deeds will live and have life in the lives of today and in generations to come. Her words were plain but earnest; they came from the heart and not from the dictionary; she knew no flowery language but she knew God's word and lived it while driving home to others the beauty of right and goodness. Her road in life was not a bed of roses, but she never complained. She bore her burdens in her own breast without complaint, firmly believing that there was a reward at the head of the Golden Stairs, beyond the great river we all must cross and from which we will not return. She has earned that reward and a crown of glory.

She labored not for money, but for the gaining of souls to the Lord she believed in and the old time religion that was a part of her life.

Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter now into the joy of thy Lord. "Aunt Lucy" has gone to Heaven, and to rest.

SAMUEL RANDOLPH PICKETT

“UNWAVERING FAITH”

Samuel Randolph Pickett was a member of the Society of Friends all of his life. He was a loving husband, a good father, a good neighbor, and a greatly loved minister. Born in Chatham County, North Carolina, on June 26, 1858, he accepted Christ into his life when he was twelve years of age. He had a faith that was unwavering throughout his eighty-three years.

Samuel was very active in ministry and in work outside his meeting as well. He supported himself and his family by teaching for thirty-five years; he was also a bookkeeper for McAdoo and Son for many years. He was a Friends minister for more than sixty years.

He was recorded as a Friends minister of North Carolina Yearly Meeting in Guilford County in 1879. A strong believer in the teachings of the Society of Friends and the “friendly” way of life, he was evangelistic as a pastor and was successful in organizing work in the Friends meetings. He spoke frequently of God’s blessing in his ministry. He especially enjoyed relating one incident: “In a revival meeting shortly after I was converted, I was led to speak to another young man. The young man responded and was gloriously saved. It did me a lot of good to know the first person I spoke to responded.” (Pickett, Memorials)

The following meetings were either established or revived as

a result of his ministry: Elkhorn, Center Valley, Mountain View, and Reavistown in Virginia; also Pine Hill, Pilot View, Pomona (in Greensboro), White Plains, and West Point. He also served as pastor of Centre, Back Creek, Prosperity, Science Hill, and Mount Airy.

Samuel was held in very high esteem by his neighbors and many friends. One of his friends stated: "Brother Pickett was one of the most consecrated and devout Christians I have ever met or that ever lived in this section of the country."

He was greatly helped in his ministry by his wife, Cherrie Phillips Pickett. When she composed the following poem, she was greatly inspired by the husband she loved so much:

I learn as the years roll round,
And leave the past behind,
That much I have counted sorrow
But proves that our God is kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds but cover the sunshine,
They banish the sun,
And the earth shines out the brighter
When the weary rain is done.
We must stand in the deepest sorrow
To see the dearest light,
And often from wrong's own darkness
Comes the very strength of right.

We must live through the weary winter
If we value the spring,
And the woods must be cold and silent
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,

And the sweetest and warmest sunshine
Comes after storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from the lips that have tasted sadness
The sweetest songs will fall.
For the peace comes after suffering
And love is reward of pain,
So after earth comes heaven
And out of our loss comes gain.
(Pickett, Memorials)

THOMAS FRANKLIN “TOMMY” ANDREW

“BY THEIR WORKS, YE SHALL KNOW THEM”

Thomas Franklin Andrew, well-known as “Uncle Tommy,” was a birthright member of South Fork Friends Meeting in Chatham County. He was born August 18, 1862, and was the fifth son of Isaac and Eunice Carlisle Andrew. He was united in marriage with Hannah Jane Teague on December 19, 1883. They had eight children. The three sons were Troy, Ralph, and Kimber; the five daughters were Betty, Pearl, Ethel, Mae, and Cora.

Thomas’s wife, Jane Teague, grew up as an attender of Rocky River Baptist Church, where she later joined. She joined Friends after her marriage to Thomas. Their farm, the main source of their livelihood, was three miles west of Rocky River Friends.

Thomas was educated at the South Fork Meeting School, which the Baltimore Association to Assist



Thomas Franklin Andrew, circa 1940. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

and Advise Southern Friends helped establish following the Civil War. It is very likely that he also attended an academy organized by Spring Meeting.

Thomas was converted to Christ in South Fork Friends Meeting at the age of fourteen, and shortly thereafter he felt the call to be a minister. He questioned his ability because of his limited education. He prayed diligently over the matter and accepted the divine call. Later, in May 1895, he was recorded as a minister in North Carolina Yearly Meeting. He educated himself by reading many books and diligently studying the Scriptures.

During most of his ministry, Friends ministers did not receive a salary so he supported his family by farming. For many years, he rode horseback or traveled by horse and buggy for long distances to preach in numerous Friends meetings.

Although Thomas purchased two cars, a Model-T Ford and a Model-A Ford, he never learned to drive. He used the horse and buggy for short trips, but for longer trips either daughter Mae or son Kimber drove the car for him. When he pastored Pilot Mountain Friends, he would drive the horse and buggy to Siler City, leave it at the livery stable, and take the Saturday train to Pilot Mountain. He would return to Siler City on Monday because he would not travel by train on Sunday.

He was greatly beloved and was called upon to conduct many funerals. The first funeral that he conducted was while he was quite young. It was for Frank Kearns, a farmer in the community. It was the custom of Thomas to use the great hymns of the church in times of bereavement. Shortly before his death, he conducted the funeral for one of his sisters. At that time, he was on crutches.

Since he did not want to draw attention to himself, he shied away from color. Consequently, he is remembered for his cream-colored or white suits with matching shoes. The gentle manner of "Uncle Tommy" drew people to him. When he could no longer attend meeting and serve as pastor, members of the meeting

would prepare his favorite foods and carry them to him. This was a great source of help to his daughter Mae who cared for him. His wife Jane had preceded him in death on February 2, 1933. However, as long as Jane was physically able, she wholeheartedly supported him in his ministry.

Thomas pastored several meetings in North Carolina Yearly Meeting. They were Asheboro, Hopewell, Plainfield, Bethel, Edward Hill, South Fork, Pilot Mountain, and Rocky River. His longest pastorate was at Rocky River, where he served for thirty-six years. He was also one of the leaders who helped to establish a Friends meeting in Liberty. He maintained a great interest in this meeting during his last illness.

Thomas spoke in several revival meetings or evangelistic services. One of these was my home meeting of Hood Swamp. My parents spoke affectionately of his ministry there. Later Thomas's son-in-law and daughter, Benjamin and Pearl Milliken, pastored this meeting for seven years.

Thomas was very beloved in the places where he pastored and especially so in the Rocky River community. One of the circulated stories was that one night Thomas was at the country store seated on the counter. Six men from the community were present. The store owner mentioned that he and his wife had been married for forty years and had never had a single disagreement. Very quickly Thomas jumped off the counter and said to the store owner, "Well, if you and your wife have been married for forty years and have never had a disagreement, then you and I need to change positions in our lives—you to preaching and me to operating the store." According to Harrison Hinshaw, a Friends pastor, everyone present broke out in laughter because of the impeccable character of Thomas Andrew.

In his diary, Thomas kept detailed notes of his activities and reports to each of the meetings, both monthly and annually, which he pastored. He listed the number of times he preached in each meeting, the number of pastoral visits, the amount of

money he received, and the funerals and weddings he conducted. He tells about his trips by train to Indiana and also to Western Yearly Meetings, which were held in Plainfield, Indiana. On one such trip, he left Randolph County on September 12, 1899, and returned to Staley, North Carolina, at 1:30 p.m. on October 18, 1899. During those thirty-six days that he was away, he preached thirty-three times and attended Western Yearly Meeting. These meetings were located in six different counties in Indiana. He mentioned visiting with Friends who had once lived in North Carolina or whose ancestors had lived there. He visited with several people whom he knew and met many others who became his friends. He described, in detail, the homes in which he stayed and the homes in which he had meals or simply visited. He would list the date, days of the week, time of services, and the mode of his transportation.

He wrote about speaking at several revival meetings in North Carolina Yearly Meeting as well. He would tell the number of sermons he preached, the number of converts and renewals of faith, the number applying for membership, and the amount of the offering. One can easily discern that he was not in the ministry for financial gain or fame. His life was lived sacrificially in Christian humility and modesty.

He left his home in Asheboro on August 19, 1919, to conduct services in Kansas and traveled by train this time also. He traveled approximately three thousand miles and never missed a train connection (even though in some places there were only a few minutes between trains).

During this trip, he enjoyed the best of health. When he returned home, he found all of his people well and gave God praise for the blessing. He preached several times to various Friends meetings and in several revivals while on this trip. He had the opportunity to visit with many of his close relatives and acquaintances. In his diary he gave detailed accounts of the hours, dates of travel, visits, and services. Almost all of the last names

documented were Andrew.

In his book, *The Carolina Quaker Experience*, Seth Hinshaw wrote the following on page 231:

In one of the meetings which Thomas Andrew served, for example, he received around five dollars per month. His work involved about a hundred miles of travel and several days of time taken from his farming activities, sometimes in extremely busy seasons. It was evident that his preaching was motivated by an inner compulsion to share the love of Christ as he had experienced it in his heart ... He died poor in terms of material possessions, but rich in terms of love and appreciation on the part of the many people whom he served through the years. Of course, not every pastor has lived up to his standard of Christian service, but he and many pastors set noble examples.

He died on October 14, 1946, at the age of eighty-four years, one month and twenty-six days, and was buried in the Rocky River Friends Cemetery. Thomas Franklin Andrew, or “Uncle Tommy,” as he was called by his close associates, served Christ well. “By their works ye shall know them.”

JAMES “JIM” EVANS BARTLETT

“BELOVED MINISTER”

James Evans Bartlett was born December 27, 1863, and spent his life for the most part in Caswell and Grayson Counties, Virginia. He was converted in 1901 by the preaching of a Methodist minister in a meeting held in an old dwelling house. It was not long before Samuel Pickett and Cicero Holmes, Friends ministers from North Carolina, came into the area where he lived. When he heard them, he recognized that they preached that which he believed. He united with the Society of Friends and continued the Friends work that Pickett and Holmes had begun. He was a beloved minister in the Society of Friends.

For many years, he was a very devoted and tireless minister—never pastoring for a salary. He lived in a simple way and gave freely of his time, strength, and means to God’s work. He accumulated very little materially. James “Jim” Bartlett was a genuine evangelist. For much of his ministry, he conducted many series of meetings in brush arbors, and hundreds of people made professions of faith in Christ. Schools and churches of various denominations were open to him for such meetings.

He helped build six meetinghouses: Center Valley, Reavistown, Mountain View, Elk Creek, Bishop’s Chapel, and Mount Pleasant in Virginia. He spoke at Union Cross, Mount Carmel, Union Hill, Ararat, Blackwater, and Ivy Hill in North

Carolina. In Virginia, he spoke at Iron Ridge, Hines Branch, Elkhorn, and Mount Olive. In many instances he organized Sunday School classes to whom he preached.

In the first years of his ministry, he walked to many of the places where he spoke. Later he used a horse and buggy. He never learned to drive a car. The weather was never so severe that it would keep him from his pastoral schedule.

It is reported that a group of unbelieving men in a livery stable said that they had no confidence in preachers until the name of James Bartlett came up. All agreed that he was worthy of confidence. Many people have stated that without question he did more good than any other minister has ever done in his home area.

When his health deteriorated so much that he could no longer travel to speak, he was a father figure to younger ministers. They received much wise counsel and encouragement from him. He was a great source of strength even in his last days. He died January 21, 1940, at the age of 77 and was buried in Mountain View Friends Cemetery. James Bartlett wisely used his God-given talents for God's glory and for the spiritual edification of people.

ZENO HADLEY DIXON

“THIS WAS A MAN”

“His life was gentle and the elements so mixed in him that nature might stand up and say to all the world: This was a man.”

This quotation was used in a tribute to Zeno H. Dixon by a former pupil, Santford Martin, who then was editor of the *Winston-Salem Journal* and chairperson of the North Carolina State Board of Education.

Zeno Hadley Dixon was born at Snow Camp in Alamance County, North Carolina, February 29, 1864, the son of Caleb and Polly Snetherly Dixon. He was a member of a family of nine children —six boys and three girls.

In early life Zeno Dixon exhibited a strong interest in education. After the completion of the courses offered in primary and secondary education in Sylvan Academy, a school begun by the Baltimore Association of Baltimore Yearly Meeting of Friends, he graduated from Yadkin College in Davidson County in 1883. He did graduate studies at Vanderbilt University. Later he studied at Eastern Business College in Poughkeepsie, New York.

He began his career in education as principal of Friendsville Academy, Friendsville, Tennessee. This academy was established by the Philadelphia Friends. After three years there, he went back to his native Sylvan Academy as a teacher and married Mary

ZENO HADLEY DIXON



AT
EVENTIDE



IN THE
NOONDAY

Zeno Hadley Dixon and wife Mary Dixon, circa 1925 (top) and circa 1900 (bottom). (Photos courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

Dixon, who was also a teacher at the Academy. She was also a native of Snow Camp and a daughter of the late Hugh Woody and Flora Murchison Dixon. She was from a distinguished and prominent family. One of her brothers was Joseph M. Dixon, a governor and congressman from Montana.

Mary Dixon was educated at Earlham College in Richmond,

Indiana. She taught school in North Carolina and Tennessee for a number of years. She was her husband's companion and co-worker in all of his educational and other undertakings. They had four children: Alice, Blanche, Hugh, and Mary. The three girls graduated from Guilford College, and Hugh graduated from North Carolina State College (now North Carolina State University). He died as a young man while he was serving as state editor of the *Winston-Salem Journal*.

Zeno and Mary taught at the Sylvan Academy for several years, and sometime later they taught at the well-known Thompson Private School in Siler City. Then Zeno taught at Guilford College for one year.

The educational system of North Carolina was at its lowest level following the War Between the States (Civil War). More than one-third of the people ten years of age and older were unable to read and write. From one historical account circa 1890, fewer than half of the children in North Carolina attended school, and the school term was sixty days per year. Twenty-five dollars a month was the average teacher's salary.

Zeno and Mary Dixon came into this situation with the motivation to improve the educational system on their own. They put all of their training, personality, and energy into their work when they began their teaching in Yadkinville in August 1891. They established the Yadkinville Normal School, which began in a dark era of education, serving a purpose beyond any explanation. Under Zeno's leadership, this school became one of the most influential normal schools that flourished in the state at that time. Governor Charles B. Aycock visited the school and delivered the address at commencement time.

Zeno Dixon felt that every child should be given the opportunity to have the high school education necessary for a student to enter college. He promoted this idea before the state provided this opportunity. He was recognized as one of the best-known educators in western North Carolina.

He served for more than twenty years as principal of the Yadkinville Normal School. He also served as superintendent of the Elkin Public Schools for thirteen years. The people of Elkin, following his leadership, voted bonds to erect a splendid new school building which was well-equipped with hardware and materials. This school was soon placed on the state accredited list. After one year of retirement, he was asked to be the head administrator of the Jonesville School System. It was during his administration that the Jonesville High School was established. He served the Jonesville School System for seven years and later taught for another year in Yadkinville.

The memorial for him, prepared by Rosa Edgerton of Harmony Grove Friends Meeting on July 4, 1952, states:

Any memorial to Zeno Dixon would be wholly incomplete without at the same time including a word of praise and commendation for his wife Mary Dixon.

Together as teachers they blazed a trail of enlightenment across the hills of Western North Carolina that stands as a living monument to their noble lives and Christian work. Truly their works do follow them and many rise up to call them blessed.

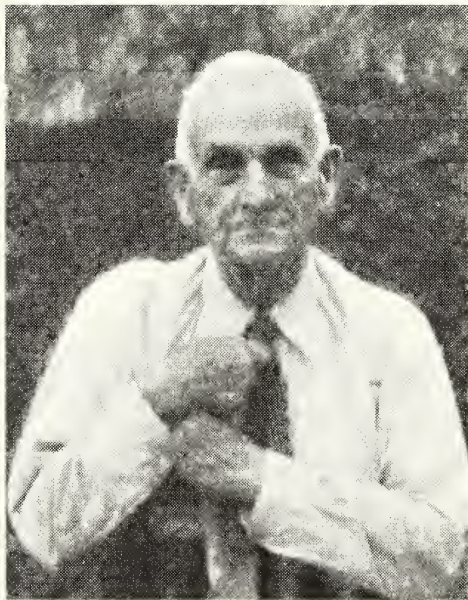
Lewis Brumsfield, writing about Zeno Dixon in *The Yadkin Ripple*, stated:

The influence of Professor Zeno H. Dixon and his school in Yadkinville is immeasurable. He was a great educator and an interesting personality ... From the beginning he exhorted his students to continue their education at colleges and universities. Coming from the Quaker heritage, he was just as interested in higher education for women as for men ... Wiley Dobbins remembers that when he went to Chapel Hill the Registrar of the University upon examining his record and seeing that he went to Professor Dixon's school said, "I never worry about boys that come from Zeno Dixon's school. They

always get along well here ... Many of his students became professional men—dentists, lawyers, judges, doctors, school administrators, newspaper editor, and two became United States Congressmen ... His courses were oriented toward entering the best colleges and universities. All of his children were educated in the best of schools of higher learning; one daughter became Dean of Women in Guilford College. One son was the state news editor of the *Winston-Salem Journal*, and the others were teachers.

Many of his former students gave glowing tributes to Zeno Dixon, such as this one by Rosa Edgerton:

Zeno Dixon was a born teacher—not made to order in any modern school of pedagogy. His habits of life, his guileless conservation and standards of thinking were as pure as the ideals he held up to his students. Teaching to him was a mission—not a mere job or vocation—a dedicated service in which he lost himself in order to find true happiness. He believed that education is the one good gift for all, and possessed all the qualities and characteristics which made him stand out in this vital profession. All through his teaching



*Zeno Hadley Dixon, circa 1950.
(Photo courtesy of Harmony Grove
Friends Meeting.)*

career, he taught English, Latin, Greek and mathematics equally well. But he did more than this. He taught a way of life both by example and precept. His chapel lectures to his students were classics in practical advice on the making of a life. He stood for all that was highest and best in community life. He was the uncompromising foe of evil. If we had everywhere such citizens as he was, we would have peace and justice, not war, in this world. He did his best to help build a better

world. His character was strong and firm as the granite of a mountain.

(Dixon, Memorials)

Following his late retirement, he spent his time with his wife Mary working with their flowers and vegetables, visiting with friends and neighbors and reading.

Zeno was a birthright member of the Cane Creek Friends Meeting, a recorded minister, and a lifelong worker in Friends meetings. Soon after he and Mary moved to Yadkinville, they affiliated themselves with Harmony Grove Friends Meeting and were instrumental in helping to organize the meeting and to serve as leaders. Zeno served as presiding clerk of the monthly meeting at various times and also for several years as pastor of this meeting. He was an active participant in North Carolina Yearly Meeting and served as clerk of this body from 1917-1920. At various times he was an appointed representative to the Five Years Meeting of Friends. He also served for several years as a member of the Board of Trustees of Guilford College.

Not only did he serve as pastor of Harmony Grove Friends, but he also served as pastor in Forbush Friends Meeting and East Bend Friends Meeting. Quite often he was asked to speak in different churches and also to speak at many church and community gatherings.

In summing up the life of Zeno Dixon, hundreds of his pupils and admirers would no doubt agree with this glowing tribute by W.L. Hutchens, a Methodist minister, a writer, and a former student of Zeno's:

Bring the tapeline, level, square;
Stand up, Dixon, where you are;
Draw in closer all who can—
Watch us 'value a man.
Z.H. Dixon, there he stands,
Pure in heart and clean of hands.

Sincere, honest, zealous, true—
Zeno Dixon, that is you.
Lay the level on his life,
Level still with manhood rife;
Sink the plumbline in his soul,
Worthy still to heaven's goal.

On heart and head let's try the square
And what we find to all declare:
Saint in soul, a massive mind
Are noble traits his pupils find.
Stern, yet gentle, undefiled,
Words of wisdom unbeguiled;
Moral vision never dim,
Teaching others taught by him.
Great heart, Christian, friend sincere,
Resting yonder, toiling here.

When you found us, mental darkness
Blurred our pathway toward the goal,
Then you raised a shining beacon
Shedding rays on visions whole;
And the golden rays still shining
Fall athwart enlightened soul.
You will live like Piedmont's Wonder,
Guiding youth to moral heights;
Piercing clouds of fear asunder,
Letting light on hell's dread nights.
So your deeds will last forever
As ancient wrongs give ways to right.

THOMAS W. INMAN

“AN EXAMPLE OF SERVANTHOOD”

Thomas W. Inman was born in 1865 in North Carolina. After he moved to the Westfield community of Surry County in 1885 and became a member of Westfield Friends Meeting, he felt led by God to go to the Blue Ridge Mountains in Virginia to minister. David Sampson, pastor of Westfield Friends, encouraged Thomas to minister in the Blue Ridge area. Thomas went and helped in the beginning of the Blue Ridge Mission; he read the Bible, conducted prayer meetings, and distributed Christian literature. He made periodic reports to Deep River Quarterly Meeting.

With the encouragement of David Sampson, Thomas was recorded as a minister in Deep River Quarterly Meeting in 1887. However, as he worked at the mission, he came to White Plains and was listed as one of the first members of that meeting.

Each minister has unique qualities. Thomas Inman placed great emphasis upon prayer and faith. He always gave praise to God for taking care of his needs.

The unpublished book, *Autobiographical Account of Thomas W. Inman*, states on page 3:

Thomas Inman and others in the mission work ... held regular meetings, prayer meetings, Bible readings, and

distributed hundreds of religious papers and tracts.

In 1887, the old Sawyer Store Building in Blue Ridge was bought and remodeled into a meetinghouse with classrooms. A mission school was organized, as well as meetings for worship. The Deep River Quarterly Meeting appointed David Sampson as superintendent of the school and mission work, while Mary Anderson and Sally Marshburn were employed by North Carolina Yearly Meeting to teach in the mission school. Thomas Inman continued his mission work as he visited in homes and conducted meetings in school and in groves. From 1885 through 1888 he received three to five dollars each month from Deep River Quarterly Meeting. Besides this, a small amount of money came from elsewhere.

Some of the places where he held meetings were: The Hilery Epperson School (where he preached his first sermon on John 3:16), Buezer Schoolhouse, Broker School, Sawyer Store, McBride School, Scales School, Asbury Chapel, Childreth School, Brown Mountain Church in Stokes County, and Dobson in Surry County. Sometimes in the evenings he would conduct services in homes, and these would be filled with people interested in hearing the Gospel message. Many were convinced to follow Christ and the Christian way.

In his autobiography, he related incidents that would seem unlikely for one to believe. He told of some very dire cases of ministering to those in abject poverty. One incident is as follows:

In this Journey I encountered much danger in the jungles and passing the steep precipices, wolves, snakes, and wildlife. But I often stopped and prayed and asked the Lord's protection. Twice I had to sleep out in the out buildings or barns for no one would take me in. It was then that I remembered "the Son of man had nowhere to lay His head." In many homes there were grown-up young men and women who did not

know their right hand from their left hand. And they would often offer their left hand to shake hands. And as I went from house to house and read the Bible and gave out Bibles, Testaments and religious literature the Lord wonderfully blessed me in the work.

He further wrote:

In answer to Prayer, being appointed to attend our quarterly meeting held at New Garden, North Carolina, I had only about enough money to make the trip one way from my home at Westfield, a trip of about one hundred miles. At the close of the quarterly meeting of two days session I spent the night with a friend and was to take the train next morning to home. Not having enough to buy a ticket I asked the Lord that night if He would make the way for me to get back home. And He said, "Ask and ye shall receive." So I took my grip and said good-by to the family that kept me over the night. And I had only walked a little way until a minister met me and asked me where I was going and I said I was going for the train home. He handed me some money and said, "Take this, thee might need it." I said I didn't like to take his money. He said, "I am thinking like thee might need it." I thanked him for it and I thanked the Lord. But it was not enough to take me home, so I hurried on for it would soon be time for the train. A lady out sweeping the snow from the walk said, "Thomas Inman, wait a minute." She ran into her house and came to the gate with a dollar and said, "I felt thee might need this for some overshoes." I had the fare and enough for overshoes when I got home.

Thomas firmly believed Jesus' teachings, "If ye ask anything in my name I will do it," and "If ye have faith as a grain of mustard seed ye can say to this mountain be removed," and "According to your faith so be it unto you."

On one of the trips he made for his work in the Blue Ridge area, he had three cents and a few tracts and Testaments.

These were given out free “and the Lord fed me, not letting me miss a single meal. He does answer prayer.”

In the fall of 1890, Thomas began full-time work as an evangelist. On November 30, 1890, he married Lydia J. Cox of Randolph County. Soon thereafter he became the pastor of Prosperity Friends Meeting, located in Southern Quarterly Meeting. Sometime later he moved to Indiana and pastored there until he died in 1938.

A memorial service for Thomas Inman was conducted in the White Plains Friends Meeting. Lottie Robertson spoke of his valuable contributions to White Plains Meeting. Lewis McFarland spoke on behalf of the Yearly Meeting about his ministry. C. H. Childress was grateful for his mission work in North Carolina and Virginia. Though closure was brought on his earthly life, only his Heavenly Father knows the good that was accomplished through his faith, prayers, a pony, and a cart.

ELIZABETH ELLA LANE WHITE

“SHE HATH DONE WHAT SHE COULD”

Elizabeth Ella Lane White was the eighth of ten children born to Mary Winslow Lane and J.E.C. Lane. Born on November 24, 1866, she lived all of her life in the Whiteston and Nicanor communities of Perquimans County, North Carolina. Her father was a farmer who died when Elizabeth was only seven years old. Her ancestry was English. Dr. Francis Anscombe wrote of her English ancestry, “Elizabeth White is a typical example of a colonial Quakeress.”

She was unable to have many years of formal education, but Mary Jordan White, a teacher of the Belvidere Academy and an honor graduate of Westtown Boarding School in Pennsylvania, believed that Elizabeth White had been and



*Elizabeth White, left, circa 1890.
(Photo courtesy of Ruth Laydon)*

was being educated by the Master Teacher. She was, for certain, an avid reader. Elizabeth's literary ability is captured in two poems that she wrote. At age twenty-one, she composed a poem for her sister, Mary Jane White. It reads:

May you, dear Sister, be ever blest
With friends selected from the best.
And in return may you extend
The gem of love to every friend.
Lovingly, Lizzie

We cannot be certain to whom the following poem was addressed:

TO MY OLD FRIEND
Sending the same old message
Quite in the same old way,
Piling wishes on wishes,
All for the same old day.

Pledging the same old friendship,
Toasting the long ago,
Thinking that nothing can equal
The times we used to know.

Praying the years may bring you
All that I wish them to.
Grasping your hand in memory
Proud of a friend like you.
Lizzie

In 1885, when she was nineteen years old, she married Robert Jordan White. This union brought them two children: Ernest Wilson White, who married Leola Rountree; and Mary (Mae) Elizabeth White, who married Charles T. Winslow. She and Robert had fifteen grandchildren, thirty great-grandchildren and three great-great-grandchildren.

Since her family was very important to her, she would invite

them to her house on the Fourth of July for a delicious meal followed by homemade ice cream and lemonade. At Christmas time all of her family would have Christmas lunch together, and she would have gifts for everyone.

She was a devoted wife, mother, grandmother, great-grandmother, and Friend. She always had a garden, flowers, and chickens. She visited in homes where people were sick or needed comfort. Her visits to members were concerned visits and not merely social calls. At the close of each visit, she always had prayer with those she visited.

She accepted Christ as her personal Saviour as a young person, and she began to speak in meeting while she was still in her teens. Elizabeth was resident minister and pastor of Up River Friends Meeting in Perquimans County for fifty-two years. Her entire life was an inspiration to the community and to Eastern Quarter. She was a faithful minister; her testimony to Christ as her personal Saviour was very clear and convincing. Before she was recorded as a minister, she participated in the missionary efforts of Up River. She was also an elder, Sunday School teacher, and superintendent of the Sunday School.

On page 25 of his book, *One Hundred Years Up the River*, Carlton Rountree writes that the following extract regarding Elizabeth's recording comes from the minutes of Piney Woods Friends Meeting:

... Eastern Quarterly Meeting informs this meeting of the unity of that meeting in the recording of Elizabeth E. White as a minister of the Gospel and she is therefore recorded as a minister of Piney Woods Monthly Meeting. Clerks are directed to inform the meeting on Ministry and Oversight and also the Secretary of the Five Years Meeting.

After she was recorded as a Friends minister, she and her husband were appointed to represent Up River Meeting for many events, such as to attend Baltimore Yearly Meeting and Virginia

Quarterly Meeting.

Although she was the resident minister and pastor of Up River, she was asked to preach in many churches of other denominations, both African-American and white, and would always go. Her husband Robert was always faithful to take her to places she needed to go for her ministry. She was not paid for her services, except for the last few years at Up River; the missions offerings on the first Sunday were given to her. The older Friends did not approve of a hireling ministry so Elizabeth did not receive a salary.

Robert, her husband, supported the family as a successful farmer. He passed away suddenly in 1938. Elizabeth White said that her husband was very faithful in making it possible for her to attend meetings and funerals, often taking her.

Elizabeth's home was always open to everyone and especially to visitors who came to Up River. When evangelists came to speak in revival meetings, they typically would stay in her home, and the meetings were usually at least one to two weeks long.

Elizabeth White liked the old hymns, such as "Amazing Grace," "The Old Rugged Cross," "Rock of Ages," and "Simply Trusting." Often at the close of worship she would ask for the entire congregation to stand and sing "God Be With You 'Til We Meet Again."

The meetings for worship were unprogrammed, and she would remind everyone "to be faithful," "to be led of the Spirit," "to quench not the Spirit," "to feel free to witness whether it be a prayer, a hymn or a testimony, but to witness as the Lord leads." She always delivered her message without notes.

She studied and loved all of the Scriptures, but quoted often John 3:16, the first Psalm and Psalm 24. In her sermon she often quoted the poem, "Crossing the Bar," and used it in funeral messages as well. The Bible was her favorite book, but she also studied *A Commentary, Critical and Explanatory on the Old and New Testaments; Journal of George Fox; The Chosen Word*; and

Bible Study Course for the Home. (Rountree 1966, 26)

Elizabeth White was regular in attendance at meetings. Even in her declining years, she seldom missed meetings. The June 1954 monthly meeting minutes noted: "Elizabeth White, very weak and feeble, still is able to attend the meetings and often brings words of help and encouragement. She was in attendance for the last three Sundays for Sunday School before her death and gave remarks during the Sunday School hour." (Rountree 1966, 27)

Her death occurred on November 9, 1956, a few days before her ninetieth birthday. Her funeral service was an open meeting for worship during which many spoke highly of her Christian work. Her descendants and hundreds of friends continue her work and serve as a memorial to Elizabeth White, a faithful servant of our Lord.

The following manuscript was found in her Bible and used at her funeral:

The first day of May 1954

To my dear children and grandchildren

I was born in a large family of children 10 of us, I being the 8th of Mary Winslow Lane and J.E.C. Lane on the 24th of November 1866. Father died when I was 7 years of age which made a great impression on my mind leaving 7 children, 3 of them dying while young, the others have passed away one by one and I am the only one left in my 88th year. So my earthly pilgrimage is almost run. Early in life I felt the need of a Saviour and learned to love and trust Him. And felt I must confess Him as my Saviour; later in life I dedicated my life to Him, felt called to the ministry, was recorded a minister in 1904 but had been preaching quite a while prior to that time. Was married when 19 to Robert J. White who was so faithful in making the way for me to get to different meetings and attend funerals but he too left us in 1938. I had hoped we might all get together again, but it

hardly seems possible. I am writing this to ask you if you are not a Christian to give your heart to God and if you are to press on to the end for the longest life is soon over, that we may be a united family in heaven. I love you every one. God bless you.

Mother, Grandmother & Great Grandmother
Elizabeth White

When this is read my life will be stilled. As a last request, I ask that your minds be placed on God—instead of me, instead of eulogizing me, Praise God for what He has done for you. Prepare to meet Him in peace for you too must soon pass away. I ask that at my funeral services each one may have and feel perfect liberty, and nothing detract from Spiritual Worship, so it may be an impressive service and renown to the glory of God. It may seem strange to some why I should request and have no flowers, as dearly as I love them. People have gone to such an extreme I think the money can be more profitably spent. Some are not able to buy flowers and feel hurt because they can't. I hope to be where the flowers bloom forever, and want you to meet me there. A funeral should not be a time for show. Overlook all of my mistakes and failures, and do better work than I have done.

God bless you everyone.

Elizabeth White

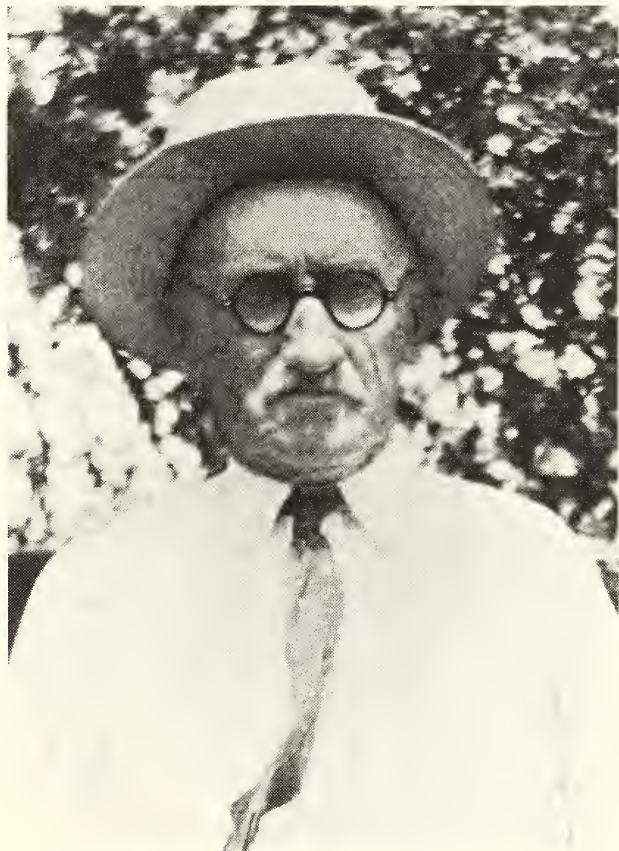
Rollo White, one of her grandsons, said that she meant more to him than any person he had ever known. It is certain that her influence in the community is still felt.

WADE HAMPTON ADAMS

“GOOD AND FAITHFUL MINISTER”

In the late 1890s and early part of the twentieth century, Wade Hampton Adams began his Christian ministry as a Sunday School superintendent in Union Cross Friends Meeting in Yadkin Quarterly Meeting. Wade H. Adams was born May 20, 1867, in the Union Cross community. His father was Daniel Adams, and his mother was Faterwag Bovender Adams. His grandparents, George and Agatha Johnson Adams, lived in the Deep Creek community and were buried there as well. The Adams family operated a mill when Wade was growing up.

His home meeting was Union Cross, which recorded him as a minister. In his earlier days of ministry, travel was often



Wade Hampton Adams. (Photo courtesy of Harmony Grove Friends Meeting.)

extremely difficult, but he had a very faithful ministry in Yadkin, Surry, and surrounding counties. There were many people who were converted under his ministry and later became ministers. He was faithful in carrying the message to eager congregations whether traveling by foot, horseback, buggy, or later in a Model-T Ford. Although his primary work was among Friends, he preached in other denominations as well. Often he would feel led to hold meetings in schoolhouses or under brush arbors.

In his diary he noted that he had held 190 evangelistic revivals during his ministry. He was the pastor of every meeting in Yadkin Quarter and many meetings in Surry Quarter. Money was in short supply, and he did not receive much compensation for his ministry. On January 6, 1889, he married Amanda J. Hobson. She was a great source of help and inspiration to him as he successfully ministered to so many people. Those who knew her spoke often of her smile and quiet, gentle way.

Wade Adams was affectionately known as “grandpa” and served over fifty years as a Friends minister. His pay for a revival meeting was often a bag of flour or a portion of “side meat.” Wade Adams was also a merchant, owning a general store near his home in the Union Cross community. In the days of barter and exchange, one could bring butter, eggs or chickens and exchange them for groceries or merchandise. He had a good stock of cloth and sewing supplies, hats, shoes, hardware, and eyeglasses, as well as groceries. He also owned and operated a blacksmith shop near the general store.

Wade and Amanda Adams had nine children, and all were Christians engaged in Christian work. Wade passed away on June 2, 1951, at eighty-four years of age and was buried in the Union Cross Friends Cemetery.

On June 7, 1951, the editorial page of *The Yadkin Ripple* contained this tribute:

... But the time of his departure is at hand. He has gone

to join his comrades in the work he loved—Rev. “Aunt Lucy” Vestal, Franklin Warden, Wesley Wooten, David Sampson, and others who have gone before him. We can imagine a happy meeting of these old warriors against sin, when they meet in Glory land they had talked about in so many hundreds of sermons. Good and faithful ministers like “Uncle Wade” never die, they just wander away—into a land of sunshine, where there are no tears, no pain and no partings—their work on earth well done and leaving behind a rich heritage that will live and show good results for many years to come. The world is a better place that he passed this way.

LOTTIE M. ROBERTSON

“AN ADORNMENT TO ANY COMMUNITY”

Any study of the Society of Friends in North Carolina would be incomplete without reference to Lottie Marshall Robertson of the White Plains community. With her death on December 19, 1955, at eighty-eight years of age, North Carolina Yearly Meeting lost one of its great influences for good. She possessed great natural leadership abilities and would have been an asset to any community.

Lottie Marshall Robertson, daughter of John Marion Marshall and Christina Sparger Marshall, was born in Surry County on August 27, 1867, at the Sparger homeplace near Old Salem. She was known by almost everyone in the area for her lifetime of service as a school teacher, minister, and postmistress at White Plains.

When she was two years old, she and her parents moved to White Plains where she was later educated in the old Westfield Quaker School and White Plains Friends Academy. She grew to maturity during the difficult days of Reconstruction in the South. Despite this, early in life she became greatly involved in two interests that would continue for the rest of her life—religion and education. Her active service began when she was eighteen years of age and continued for more than sixty years. Her work was without parallel in the history of Surry Quarterly Meeting.

While she was still eighteen, she became a teacher in Surry County Schools and was of great help in securing funds to begin the first graded school in White Plains. Because of her interest and influence, the community of White Plains used the Northern Educational Funds, and this made it possible to have an additional six weeks of December schooling for the children of Friends. She was grateful when Surry County moved from a four-month schedule to the state-controlled grade school and high schools.

In 1890, she married Charles Lee Robertson, and they established an exemplary Christian home. Charles was born on July 15, 1865, and became a buggy manufacturer in White Plains. He was a strong supporter of her ministry and educational pursuits. They had seven children: Thomas Muslin, Charles Gurney, Harry Lee, Nina Myrtle, Benjamin Sparger, Christina Elizabeth, and Glenn Marion. They had twelve grandchildren and twenty-one great-grandchildren.

When Glenn was one year old, his father became quite ill; many long and anxious days were spent caring for him. He was constantly under the care of a doctor, but after four years of lingering illness, he died in 1913. Lottie was to carry on the business and to care for the family as well as to continue her church work.

At twenty-two years of age, she was appointed postmistress at White Plains, a position she kept until she was seventy years of age. Community service was of prime interest to her, and she was recognized for her leadership role in civic affairs all of her life.

She received a call to the ministry and is widely recognized as the first woman minister in Surry County. She helped organize the first women's missionary society in White Plains. She was instrumental in helping organize Friends meetings in Surry Quarter: Ararat, Pine Hill, and Union Hill. Her unselfish service and personality were felt in many other meetings such as Mount

Airy, Pilot Mountain, Westfield, and Pine Hill. Ivy Hill, Green Hill, Ararat, and Union Hill Friends Meetings were established because of her zeal.

Lottie was very knowledgeable of the Scriptures and could quote many passages from memory. She knew most of the old hymns of the church, as well, and enjoyed singing them. Four hymns that are mentioned in her materials were probably her favorites: "Sweet Hour of Prayer," "I Need Thee Every Hour," "Footsteps of Jesus," and "Whiter Than Snow."

Lottie Robertson was frequently called to conduct funerals. Her youngest son Glenn was having lunch one day with some Friends, probably from Union Hill Meeting, who recalled that she was often called upon when a funeral was difficult, such as one for a child, or one who died in an unusual way or under difficult circumstances. She always came through, but after one of the more difficult ones she asked, "Why can't you call me for the easy ones?"

For seventy years she was recognized as a religious and civic leader in Surry County. She was a leader in North Carolina Yearly Meeting of Friends and was recognized as a strong supporter of Guilford College. Six of her seven children attended Guilford, and for more than fifty years, members of her family were students at the college.

One of Lottie's fondest experiences was serving as charter clerk for the first session of Surry Quarterly Meeting in the 1890s. She was a recorded minister of great ability and persuasion. Her service and influence helped White Plains Friends Meeting survive during the Depression years of the 1930s. Her contribution to the vocal ministry of this meeting was very valuable. She helped tremendously when White Plains did not have a resident pastor by conducting the worship services and funerals. She also provided valuable leadership in other areas.

She rendered valuable service in the Blue Ridge Mission in Virginia as she traveled by the narrow gauge railroad from Mount

Airy to the Blue Ridge Mountains. In order to preach at Union Hill Meeting, she traveled from White Plains in a horse-drawn buggy with her children, sometimes through deep snow.

Lottie was a charter member of the Mount Airy chapter of the Women's Christian Temperance Union. Since she was strongly opposed to the use of alcohol, she became a leader in the Women's Christian Temperance Union. She was also opposed to the use of tobacco. She was bold in her stand for the passage of the Eighteenth Amendment and helped in the training of young people in the production of public programs, rallies, and parades designed to influence people to vote against the use of alcohol.

Late in her life, she spoke to Surry Quarterly Meeting and to White Plains Meeting. A part of her message is quoted:

Dear Friends, I feel I would like to encourage the entire membership of Surry Quarter to more diligence in the work of the church, that we might be better equipped for the great work needed to lift the fallen from sin and destruction; also that we as Christians might be encouraged to live lives that would better glorify Him who hath redeemed us. I have recopied in this little pamphlet for our benefit and instruction, most of the parting words of brother Allen Jay, addressed to Friends of NC Yearly Meeting, hoping that we may read and prayerfully consider the different outlines, which are as follows:

PARTING WORDS

Having been permitted to spend a few weeks among my friends of North Carolina Yearly Meeting again, I feel like leaving a message of love when I return home. As I have gone from place to place many thoughts concerning this yearly meeting have impressed me. First the subject of THE MINISTRY.

Here as well as in many other places the church is suffering

for the want of an intelligent, baptized ministry. A meeting will be judged by the character of its ministry. The life and power of our meetings will rise or fall as the spiritual life and power of the ministry increases or diminishes. The spiritual intelligence of the meeting will be measured by that of the ministry they hear. The ministers cannot lead others higher than they are themselves. The husbandmen must first be partakers of the fruit. The gifts and calling of God are without repentance.

In passing round my earnest prayer has been that all those who have felt the call yield themselves for the right exercise of the same that the five talents may become ten, that they should study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of faith.

Dear friends, give yourselves to meditation; study the Bible especially the New Testament and particularly the words of Jesus. Let them become food to your souls. Remember that truth is many-sided and that no man can see or comprehend it all. Do not take one view of the gospel and push that until it becomes a hobby. Do not condemn others who may present the gospel as they see it ...

In these concluding remarks of love and entreaty, I will say to all. Be earnest in the work of your Master; be loyal to the meeting to which you belong; don't let the busy cares of life day by day deprive you of filling the little mission that the church entrusts you with; nor don't suffer disagreements to arise which very often bring about unfaithfulness. Keep in unity with the work of the church in love one for the other and with meekness and lowliness of heart; let each esteem others better than themselves. Do not foster a spirit of criticism or faultfinding, for such things tend toward a spiritual coldness, and just as far as possible place for yourselves in a position to stand by the advice and discipline of our church.

Strive to keep in the sweetness of the spirit of Christ, always abounding in the work of the Lord, knowing that your labor in Him is not in vain. Don't only be willing to trust him with the spiritual, but in all your business affairs seek his guidance, for his knowledge is high above ours, and He is fully able to direct in the right way. Cherish a spirit of kindness and gentleness to those with whom you meet, always encouraging them to faithfulness, and as best you can seek to glorify your Lord and Master with both body and spirit, which are His. (Robertson, Letter)

In August 1955, on Lottie's eighty-eighth birthday, the White Plains community joined family and friends to help her celebrate. There was wide coverage of this day's events by the press.

Soon thereafter, Lottie became a part of what she would have considered the greatest celebration of all—passing on to her eternal reward. The memorial that was prepared for Lottie Marshall Robertson by Bessie M. Simpson on July 4, 1956 reads:

Aside from her work as a religious, educational and civic leader, she had time for being a model mother. While rearing a family of seven children, Lottie M. Robertson's spirit was never bogged down by the hundreds of trivial household duties that so often creep in to destroy the finer points of living. In her busy schedule there was always time for ministering to the discouraged, the sick and the dying—always time to attend monthly, quarterly, and yearly meetings. Yearly Meeting time was set aside as her vacation each year, and children eagerly looked forward to preparing Mother for this happy occasion. In the early days, before the advent of the automobile, she often told of her experience in driving to High Point in a wagon—all the way from White Plains—for Yearly Meeting. She even looked to the education of her children; all but one attended Guilford

College. Through the years these sons and daughters grew up and assumed places of leadership and distinction in the religious, business, educational and civic life of their respective communities.

Lottie M. Robertson was a Charter Member of the Mount Airy Chapter of the Women's Christian Temperance Union and made a bold stand for the passage of the Eighteenth Amendment, helping train young people for public programs, parades and rallies to influence voters. The White Ribbon emblem of the WCTU was always proudly worn by her.

For more than ten years, illness wracked the frail physical body of Lottie M. Robertson but her spirit never gave way to the infirmities of the flesh. Her unflagging interest in the spiritual life of people (elsewhere) continued. The Society of Friends and its outreach always seemed in the center of her thoughts. Her failing eyesight made the reading of her Bible impossible in her last years, but she had such a treasure house in her mind that reading was really not necessary. She often recited passage after passage to suit all the problems that came her way. She also knew all the old hymns and got a real joy out of singing them to her family and friends.

Early on the morning of December 19, 1955, God called his faithful servant home. A great concourse of friends and neighbors gathered on Wednesday afternoon, December 21, to pay a last tribute to this great Christian woman. While a spirit of sorrow at the passing of Aunt Lottie (as she was familiarly known) hovered over the reverent crowd, a spirit of thanksgiving likewise seemed present in the hearts of her friends and neighbors—thanks to God for having given this greathearted soul to inspire and lead so many fruitful years.

In his book *I Have Called You Friends*, Dr. Francis Anscombe writes on page 355:

LOTTIE M. ROBERTSON

Few communities have produced a person of greater integrity and civic leadership. Such a person would be an adornment to any community.

HENRY CLAY WRENN

“GOOD, GENTLE AND HONEST MAN”

Henry Clay Wrenn was born November 29, 1867, near Liberty in Randolph County. His parents were Michael and Louisia Johnson Wrenn. His father died one year later on September 10, 1868. Louisia Wrenn and her small son moved into Chatham County to live with her father, Matthias Johnson. She died a few years later on October 2, 1875. Matthias Johnson reared his orphaned grandson.

Etta Florence Wrenn Winslow, a granddaughter, wrote that as he grew up, Henry had limited formal education, but he learned how to read well enough to read his Bible and other helpful books. His love for reading remained with him all of his life and was a great help to him in his ministry. He also had a love for mathematics.

As a young person he worked for a merchant in Snow Camp and later spoke of his “trucking supplies” transported from Greensboro, Burlington, and Raleigh by horse and wagon. He also drove cows to Raleigh to be sold in the stock market.

As a young man, Henry Wrenn met a young lady, Mary G. Marshburn, a Quaker from the Cane Creek Friends Meeting, and married her in 1891. Their first child, Alice L. Wrenn, was born October 12, 1892, and died April 15, 1898, with spinal meningitis. Their second child, Clay Wrenn, born July 23, 1900,

had a birth defect and died August 8, 1900.

In early 1904, they adopted a ten-month-old boy and named him John Rufus Wrenn. (The name Rufus came from the Quaker pastor Rufus King.) Henry and Mary had another son, Paul Eugene, born April 1, 1905. Mary died two years later on August 23, 1907.

On January 3, 1909, Henry married Bertha Thompson. Bertha and her family were active members of Rocky River Friends Meeting. Their first child was Grace Eugenia Wrenn, born November 4, 1909. When she was nine years old she was involved in a fire accident that caused her death.

Their second child, Edna Ellen, was born October 26, 1911, followed by a son, Edwin Edgar, born on July 29, 1913. Their fourth child, Henry Delbert, was born June 18, 1916. In 1926 a mother very close to death asked Henry and Bertha to rear her baby son Cletus. Cletus became a foster son to Henry and Bertha, and he later adopted the name Cletus Fogleman Wrenn.

Henry farmed most of his life for a livelihood. He enjoyed making wood shingles for roofs and did this until he was in his late eighties. He also enjoyed riding a horse and rode literally hundreds of miles visiting family, friends, neighbors, and people who needed encouragement. His last ride on horseback was two months before he died on June 12, 1960, at the age of ninety-two.

He was recorded as a Friends minister and pastored Holly Spring, Rocky River, Providence, and Edward Hill Friends Meetings. As he was busy in his ministry, Bertha was always faithful to do things that would be of the most help to that endeavor. A charter member of Rocky River, Bertha served as the first assistant clerk of the meeting. She taught Sunday School for many years, sometimes teaching children and later teaching the women's class. She was also an elder for many years and frequently gave public testimony to God's goodness. She was a devoted mother to her children, her two stepsons, and her foster

son. Delbert remembered going with his father to meeting in the buggy and their being required to sit on the front pew in the meetinghouse. At times Henry is said to have gone to sleep on the way home, but the horse “Belle” knew the way and would safely deliver them to the house.

The salvation of his family, friends, and neighbors was of great concern to Henry. He conducted cottage prayer meetings in his home on Sunday afternoon and on week nights. He would invite his neighbors and the unchurched in the community to these gatherings, hoping to win them to Christ. Once, he built a brush arbor on the eastern part of his farm and conducted evangelistic services. He also rode a train to Kansas and held revivals in the Friends meetings where his brother-in-law, Oscar Thompson, was pastor.

His oldest grandson, Paul, Jr., who became a minister, shared these memories in a hand-written note:

Grandpapa was a pretty private person and never got caught up in the need to be recognized for what he did or said. He always said what he felt without fear of intimidation—in fact, I do not ever recall him being intimidated by anyone. He respected everyone, even those with whom he differed ... I learned lessons about God from the hours spent at the end of the day sitting by the fireplace and having him read what seemed forever from God’s Word and then praying longer than I could stay awake. How often I have been able to tell folks who had had difficulties in their lives that my grandfather had prayed for them, for I remember that he prayed for everyone around the world each night before he retired.

We are blessed to have been in his family. He was a hard man, hard on himself and others, but he was a good and gentle man whose temper was used appropriately. He was a man who could understand and forgive. He was honest and expected honesty from those around him. He gave freely

of himself to meet the needs of those caught in painful or difficult circumstances. He longed for good things for all people and treated all with respect and love. He was forthright with his convictions and faith and thought it proper to stand up for one's faith ...

Over the years, five of his nine grandchildren have participated in Friends meetings. Delbert, Jr., and Etta Florence Wrenn Winslow have served as leaders in Rocky River Friends Meeting. Etta Florence has also worked in Up River Friends Meeting. Both have been active in North Carolina Yearly Meeting activities.

Henry's legacy remains with his children, grandchildren and great-grandchildren. He died June 12, 1960, and Bertha died April 20, 1963. Both are buried in the Plainfield Friends Cemetery.

GEORGE WHITFORD EDGERTON

“OF OLD-TIME QUAKER STOCK”

George Whitford Edgerton, known to most as Whitford, was born October 10, 1869, in the Nahunta community of Wayne County, North Carolina. He was the son of William Henry and Mary Ann Moore Edgerton. There were thirteen children in his family. Dr. Francis Anscombe, in his book, *I Have Called You Friends*, writes that George Whitford Edgerton was of old-time Quaker stock and was born and reared when the South suffered greatly from the Civil War and Reconstruction era. With schoolhouses destroyed and teachers scattered, the public school funds were worthless.

Whitford's ancestors had come from Ireland to New Jersey. Later they moved to the Nahunta area of Wayne County in North Carolina. Whitford had one brother who served for a short time in the Confederate Army. Another brother was a lawyer in Wayne County.



*George Whitford Edgerton, circa 1920.
(Photo courtesy of the Friends Historical
Collection, Guilford College, Greensboro, NC.)*

Whitford Edgerton professed faith in Christ when he was sixteen years old and joined Nahunta Friends Meeting, where he began his public ministry when he was nineteen years old. The first several years of his ministry were in Contentnea Quarter. The writer's parents have told about many positive experiences when Whitford was doing pastoral work. His ministry was in both Hood Swamp Friends and Oakland Friends Meetings. He shared in the ministry at Hickory Cross Roads in Johnston County as well. Because he was well-respected by people from other Christian traditions, Whitford served for a short period of time as interim pastor for a Methodist church. For seventeen years he pastored Bethesda Friends Meeting in Sampson County, spending more time there than in any other pastorate. He spent more than sixty-three years trying to rejuvenate the Society of Friends following the Reconstruction period.

He married Annie Pierce of the Nahunta community on April 16, 1892, when he was twenty-two years old. Four children were born to them: Lillian, Emmett, Waldo, and Clara Belle. Lillian passed away when she was three years old, Waldo at twenty-two.

Whitford assisted J. Waldo Woody and others in organizing a Friends meeting in Goldsboro in 1906. He was always present for the Sunday evening meetings and Wednesday night prayer meetings. He served with others who were organizing the meeting and encouraged them and the attenders. His service was of great value in the formation and stabilization of the meeting.

Due to physical problems of his wife Annie and at the advice of his doctor, they moved to a higher altitude and settled in White Plains (Surry County). He served as pastor of White Plains, Westfield, Pine Hill, Union Hill, and Friends Union Meetings in Surry Quarter. His wife Annie passed away while he was pastoring in Surry Quarter and was buried in the Nahunta Friends Meeting Cemetery in Wayne County.

He later met Rosa Coffin Nicholson of the Hamptonville area of Yadkin County, and they were united in marriage on

December 11, 1917. Afterward they moved to Yadkin Valley Quarterly Meeting. Rosa Edgerton was greatly loved by the Friends of Harmony Grove, and a missionary circle, named in her honor, is still active.

Whitford pastored in Hunting Creek, Deep Creek, Harmony Grove, Union Cross, and Winthrop Meetings in Yadkin Quarter. He was instrumental in the construction of new meetinghouses for Harmony Grove, Winthrop, and Pilot View Meetings. He was always faithful in attending and supporting the quarterly meetings in which he served as pastor. He attended forty-six annual sessions of North Carolina Yearly Meeting and three sessions of the Five Years Meeting of Friends which was then held in Richmond, Indiana.

Because of declining health he wished to retire in 1940, but he was persuaded by Nathan D. Anderson, chairperson of the Evangelism Committee of North Carolina Yearly Meeting, to continue his work. He served as pastor of Reavistown and Mountain View in the Galax, Virginia, area and also Ararat Friends in Surry County. Largely because of his leadership, these meetings were soon meeting regularly, becoming progressive in service and outreach.

His last pastorate was Harmony Grove Friends Meeting in Yadkinville. When he was asked to return to Harmony Grove, he accepted and served there until 1947, when he had to resign because of health problems. After he retired, Harmony Grove made him Pastor Emeritus for life. As he ended his sixty-eight years of active ministry, he was just as interested in God's work as when he began.

Emmett Edgerton III, a great-grandson of Whitford Edgerton, spoke of visiting his great-grandfather with his father, Emmett, Jr., and his grandfather, Emmett, Sr., in Yadkinville in 1956. Whitford was quite ill, but he was able to communicate with them during a brief visit. Emmett III speaks fondly of his great-grandfather and his ministry, his helpfulness to so many

people, and his great influence upon family members, neighbors and friends. Emmett Edgerton III enjoyed telling how much Whitford loved horses. His favorite story was about the time that a horse fell and broke a bone. Whitford earnestly prayed, "Oh, Lord, please save my horse." The horse's leg was healed.

In the summer of 1918, Emmett Edgerton, Sr., volunteered for the army during World War I. Emmett would not accept a rifle or any part of fighting in the War, but he did agree to serve as a cook for the soldiers. Whitford Edgerton was not in favor of the action of his son but promised to stand by him.

Whitford always had to be in business or other work to support himself and his family. For several years, he was in various business ventures, including monument, sawmill and timber enterprises. He once owned a sawmill, which burned, in the Greenleaf area of Goldsboro, North Carolina. He bought timber and sawmilled in North Carolina and in Galax, Virginia. He also made cotton baskets that were used to store and move cotton from the cotton fields. Because of his industriousness, he made a good living for his family.

Whitford was short of stature, and when he first began to drive an automobile he had to look through the steering wheel in order to see through the windshield. He was always conscientious about the ministry, and it came first in his activities. He endured a stroke once while he was behind the lectern. As soon as he was physically able, he resumed carrying out his pastoral responsibilities. On another occasion, as he was preaching, his teeth fell out of his mouth.

Whitford had an uncle named John S. Moore who was a well-known and beloved minister in Contentnea Quarter and in North Carolina Yearly Meeting. John S. Moore had been the first pastor of Bethesda Meeting and had recommended his nephew, Whitford Edgerton, as pastor for Bethesda.

The Sunday School and the youth of the meetings were important to him. Close behind was his love for good music.

He was faithful in his participation on a variety of committees in his local meeting, quarterly meeting and yearly meeting. He was always attentive to the sick and shut-ins and visited them as needed. There were many people who were converted to Christ as a result of his ministry. He emphasized the importance of the family altar. He was a gifted individual in prayer and had an effective prayer ministry. Definite power and conviction were felt in his prayers. These were closely related to his sermons on the fellowship and love of God for lost humanity.

The memorial for Whitford Edgerton written by Bonnie Hinshaw on April 7, 1957, closes with these words:

The death of Brother Edgerton, as he was affectionately known, brought sadness and a distinct sense of loss to Harmony Grove Meeting, his home, community and county. He was a highly-esteemed citizen and maintained an alert and sincere interest in the welfare of others to the end. To all who knew him, lived and worked with him through the long span of eighty-six years, he leaves behind a cherished memory of friendliness. His life and work stand as a monument to his loyalty to the call of duty and his devotion to Christian service. For him to have lived was "Christ and to have died was eternal gain."

Dr. Francis Anscombe, in his book, *I Have Called You Friends*, writes about Whitford Edgerton on page 344:

C. Whitford Edgerton is typical of the Frontier; it is of such persons that Southern Quakerism subsists.

Without such devoted persons the Society could not have survived. He lived to see his beloved quarterly meeting provided with good roads, school, modern homes and meetinghouses. His funeral at Harmony Grove Meeting on September 13, 1956, was an occasion when Friends gathered from far and near to honor a beloved member.

WILLIAM THOMAS PELT

“HONEST AND INDUSTRIOUS”

William “Willie” Thomas Pelt was born June 3, 1872. He and his wife, Etta Bartlett Pelt, had ten children: Arthur, Robert, Walter, Anna, Lena, Johnny, Myrtle, Tommy, Hazel, and Malcolm. All are deceased as of this writing with the exception of Myrtle Anderson. William Pelt and his wife Etta were natives of Wayne County and spent their lives there.

William Pelt prepared himself for the Friends ministry by attending a Bible College and a music college. He was known for his industriousness as well as for his integrity. Some of the meetings he pastored were New Hope, Hood Swamp, and Ashland Friends in Wayne County. He was called upon to speak in various Friends meetings and in churches of other denominations. The writer remembers hearing him speak at the Homecoming Day activities in Hood Swamp Meeting when he was asked to share some of his experiences while pastoring, especially at Hood Swamp. His shared experiences are remembered to this day.

William Pelt supported himself and his family by farming. He also owned and operated a grocery store. He was both a father and a mother to his children after his wife passed away at an early age. A deeply spiritual man, he always took his family to Sunday School and worship services. During open worship he would tell how good the Lord had been to him. He would admonish

Friends to be obedient to the Holy Spirit. It was his strong feeling that if Friends obeyed the Holy Spirit, a great spiritual revival would take place among the membership.

His daughter, Myrtle Anderson, related that just before the children went to sleep at night he would have them sit in a circle for Bible reading and prayer. He had a real love for the Scriptures, especially Psalm 23, John 14, and Isaiah 40. He had a special liking for the following hymns: "What a Friend We Have in Jesus," "My Faith Looks up to Thee," "Abide with Me," "The Old Rugged Cross," and "Jesus Loves Me." The children always enjoyed hearing him sing "What a Friend We Have in Jesus." It is not certain whether it was for the lyrics, the melody or the way he felt about the song. He would often say, "If the Spirit moves you, you better get up and speak."

He was always a friend to the poor and the needy; he had a keen love for children. He would often tell his children and grandchildren about his experiences as he was growing up. When his grandchildren came for a visit, he had Juicy Fruit chewing gum to give to the little ones. He kept an English bulldog for several years, and the grandchildren and the dog enjoyed each other's company.

He possessed a zest for life, God, the church and his family. In fact, when he was ninety years old, a friend brought him home on a motorcycle. When he was unable to drive because of age and health, he would have his daughter Myrtle drive for him so he could visit others. He loved to travel as long as he was physically able.

William Pelt died September 15, 1967, at the age of ninety-five. Just before he died Myrtle said he made the remark that he was "taking a walk with Jesus."

ROBERT HAMPTON MELVIN

“GOD CAN BE IN EVERYTHING WE DO”

Robert H. Melvin was born in Greensboro April 5, 1877. Early in life he committed himself to God and soon felt a call from God to Christian service. He obeyed this call and was always faithful to it.

His first marriage was to Bessie Melvin, and four children were born to this union: John, Bill, Lee, and Ora. Robert and Bessie's family was grown when she became ill and passed away.

Robert operated a business, the Melvin Coal Company, located in the eleven hundred block of West Lee Street, Greensboro, for forty-five years. He proved that even in business God can be in everything we do. He was very generous with his income by helping many worthy causes. He often helped young college



*Robert Hampton Melvin, circa 1940.
(Photo courtesy of the Friends Historical
Collection, Guilford College, Greensboro,
NC.)*

students who were preparing themselves for Christian service. Since he was always interested in the welfare of young people, he was constantly in search of ways to help them. For many years he taught a young people's class in Spring Garden Friends Meeting, where numbers of young people were inspired to enter Christian work.

Robert Melvin was recorded as a Friends minister in 1922. In 1928, a prayer meeting in the Glenwood area of Greensboro began with twelve people, and Robert Melvin was the leader for the group. The meeting was first held in an old store building, and Robert Melvin and others bought the building to use as the first meetinghouse. He became the first pastor in 1930, when Glenwood was established as a Friends meeting. His ministry was very successful, and steady progress was made. The growth of the meeting is a monument to his service as well as to the pastors who followed him. He pastored Glenwood Meeting for thirteen years.

He also served as pastor of Oak Hill, Cedar Square, Marlboro, Concord, and Providence Friends Meetings. He spoke in revival services in many other Friends meetings and churches of other denominations as well. Quite often he would sing as well as speak in revivals and in tent meetings.

His second wife, Eva Barber Melvin, was born in Louisa County, Virginia. She moved to Greensboro when she was thirty-seven years old, became a committed Christian, and soon after Glenwood Friends Meeting was organized, she joined the fellowship. She was one who could be depended upon in all of the activities of the meeting. She served as an elder for many years, was active in missionary circles, and whenever she could, she served in the meeting. She is remembered for her good works.

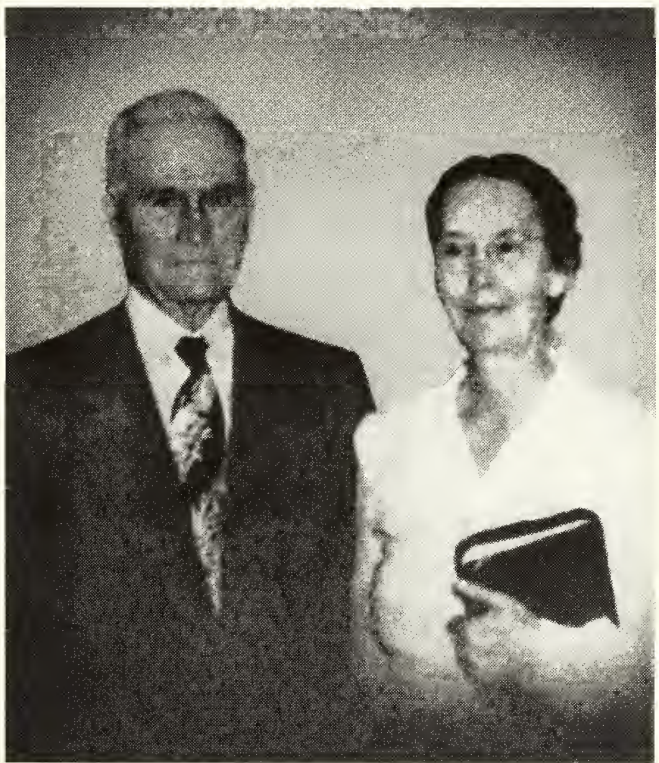
Robert was eighty years old when he died on November 3, 1957. Eva passed away just thirteen days later at the age of sixty-six years.

EMANUEL GRANT AND PERCHIE WAGONER KEY

“DEDICATION AND MUTUAL ACCOMPLISHMENT”

Emanuel G. Key was the son of Augustus and Eliza Ashborn Key. He was born on June 15, 1882, in the Siloam community of Surry County. He had four brothers and three sisters who preceded him in death. He was converted to Christ as a barefoot young man while attending a revival in the old Siloam Methodist Church. Soon thereafter he became a member of Pine Hill Friends Meeting. As a young man, he felt the call to Christian ministry and faithfully discharged his responsibilities as a Christian and as a Friends minister.

He was married to Lula R. Boles on November 17, 1898, when he was twenty-six years old. They had four daughters: Hattie K. Reavis, Stella K.



Emanuel Grant and Perchie Wagoner Key, circa 1950. (Photo courtesy of Pine Hill Friends Meeting.)

Simpson, Evelyn K. Chilton, and Ethel K. Calloway. He was also blessed with twelve grandchildren and twenty-five great-grandchildren.

Emanuel Key was a very good businessman, supporting himself and his family well. He owned a farm in the Hamptonville community of Yadkin County. In addition, he owned and operated a shoe store and shoe repair shop in Mount Airy when he pastored in that town. He owned and operated a jewelry store when he pastored in Galax, Virginia. His other employment included teaching and carpentry. Many have called him a gentleman farmer.

Perchie Wagoner Key was born on February 8, 1894, in Yadkin County. She was the daughter of Jacob “Jake” Lee and Rosa Plutius “Dacia” Groce Wagoner. Her paternal grandparents were Frederick and Margaret “Peggy” Swaim Wagoner. Her maternal grandparents were Moses and Vine Swaim Groce. She did not remember much about her maternal grandparents because of their early deaths, but she did remember her paternal grandparents. Perchie related to Billy Britt that her paternal grandmother died on June 26, 1915, and Perchie played the hymn “In the Sweet By and By” at her funeral which was conducted in Center United Methodist Church in Yadkinville. She had been converted to Christ at the tender age of twelve.

Sometime after the death of his first wife Lula, Emanuel Key met Perchie Wagoner, and they were married on September 14, 1914. Even though he earned money as a farmer, teacher, merchant, and carpenter, his ministry always took priority. When business meetings were held in the Friends meetings that he pastored, he left his secular business to attend them. He enjoyed speaking in evangelistic services. He and Perchie were co-workers in pastoring meetings and conducting evangelistic services.

When Emanuel began his pastoral work at Branon Meeting in 1915, the meetinghouse was only a frame, but he and the men of the community installed a ceiling in the meeting room. Sunday

School rooms were added later. Sometime later the meetinghouse was brick-faced, and the interior was redecorated. He also helped build the Christian Education rooms while he pastored at Mount Airy Meeting and at White Plains Meeting.

Lou Ray Cartright of Winthrop Friends Meeting, Iredell County, told the writer several years ago that while Emanuel Key was the pastor of Winthrop, he encouraged Friends to build a new meetinghouse. In one Sunday morning meeting for worship, he challenged Friends to pledge money for the building. He was the first to pledge and was always the largest contributor.

In 1924, while Emanuel and Perchie were pastoral leaders at White Plains Meeting, the members felt that more space was needed for Sunday School. Under the leadership of Emanuel and Perchie, four Sunday School rooms were added to the back of the meetinghouse. The funds needed for the addition were raised by donations of which the Keys gave the first fifty dollars. Emanuel Key was one of the members of the committee to solicit funds for the project. He was president of the Yadkin County Sunday School Convention for several years.

Emanuel's last pastorates were at Hunting Creek and Branon Meetings. In one of his last sermons, he used the text Hebrews 12:1b-2a: "Let us lay aside every weight and the sin which doth so easily beset us and run with patience the race that is set before us, looking to Jesus the author and finisher of our faith." He often spoke of our faith being so great that God could make a dying bed as soft as a downy pillow. He was such a believer in the power of prayer that several times he was healed of physical illness. He was a person of few words, but when he spoke, people always listened because of his wisdom. He loved music, and one of his favorite hymns was "I'll Wear a White Robe."

The people of Branon Friends had a portrait of Emanuel painted and placed in the meeting room in his honor. As he grew older, they also placed a rocking chair in the meeting room so that he could be more comfortable when he attended the meetings.

The writer was the speaker for evangelistic services in Branon in June 1961 and vividly remembers Emanuel Key seated in the rocking chair, dressed in his white suit, with a white shirt and tie.

Perchie mentioned that the first prayer she remembered praying was when she was three and one-half years old. She prayed for her sick mother to get well.

Perchie attended school at Longtown in Yadkin County and Boonville High School. She soon received a teacher's certificate and did some substitute teaching. She also worked for a time in a department store in Winston-Salem. She took organ lessons and became an instrumentalist at the age of nineteen. She also took courses in sewing in Winston-Salem and became a skilled seamstress, providing skills she used for the rest of her life. Perchie enjoyed sewing with a machine and other forms of stitchery. She made her own clothes as well as Emanuel's suits. In addition, she found time to make clothing for many people. She designed and made many of the wedding dresses for the young brides of Yadkin County. When she became very ill and thought she was going to die, she made her dress to be buried in, but soon she got much better and wore her burial dress to continue preaching. Her culinary arts attracted attention as she prepared some of the most delicious meals known in her part of the country. Chicken pie, sweet potato pie, and homemade rolls were a few of the things that she most enjoyed preparing.

On a page from the diary of Perchie Key, she states that in 1947, she and Emanuel were the pastors of five Friends meetings: Branon and Hunting Creek on the first Sunday of each month, Pine Hill on the second Sunday, Winthrop on the third Sunday, and Union Hill on the fourth Sunday. Her diary reflects their strict stewardship of money. Each day she noted her income (small) and what they spent (very little), yet they always gave a tithe of their money. They raised a garden to supplement income and also had plenty of milk and eggs.

Perchie noted the Scripture verses read daily and wrote often: "I pray each day that God will make my life richer and fuller and more like the Christ." They preached in thirty-nine meetings in North Carolina Yearly Meeting and spoke in revivals at thirty-three meetings. In their pastoral work they never pastored any meeting less than fifteen months or more than twenty-five years. She also wrote: "The most I ever received was one-hundred dollars per month; the least was three and one-half dollars." In a letter that Perchie wrote, she mentioned that she had spoken in funerals for Friends as well as for Methodist, Baptist, Holiness, and Primitive Baptist churches.

Emanuel Key passed away at 2:40 a.m. on February 25, 1962. His funeral was conducted in Branon Friends Meeting on February 26, 1962, at two o'clock by John M. Permar and Victor Murchison. The Friendly Four Quartet of Union Hill Friends Meeting sang. His interment was in the Pine Hill Friends Cemetery near his boyhood home. He was eighty-nine years, eight months and ten days old. He was a very beloved minister who was recorded as a Friends minister in 1921.

Perchie's first sermon was preached in Branon Friends Meeting in August 1918. Her text was Romans 3:23: "All have sinned and come short of the glory of God." She pastored for over fifty years. She and Emanuel served as pastor of twenty Friends meetings. Some of these are Pine Hill, Union Hill, Westfield, White Plains, Center Valley, Reavistown, Ivy Hill (which no longer exists as a meeting), Ararat, Mount Airy, East Bend, Branon, Harmony Grove, Hunting Creek, Pilot View, Union Cross, Winthrop, and Galax.

Perchie died June 13, 1977, at the age of eighty-three. She was laid to rest beside her husband, Emanuel Key, in the Pine Hill Cemetery.

In April 1999, Pine Hill Friends Meeting celebrated its one hundredth anniversary. In one of the Saturday night events, Adelaide Key Miller asked everyone to stand who was married

by either Emanuel or Perchie Key. Those present were pleasantly shocked to find that so many present had their lives joined together by one of these pastors. The writer has also listened to people who professed faith in Christ because of their ministries.

This chapter is written because theirs is a story like many others in our Yearly Meeting—a story of two people united in dedication and mutual accomplishment. Many of the descendants of Emanuel Key are active in Friends meetings and other denominations and are making great contributions to their communities.

IRVIN T. AND MILNER ANGEL COX

“THEY ENHANCED EVERY COMMUNITY”

Irvin T. Cox was the son of a Friends minister and had a good Christian upbringing. He was born on March 10, 1882, in Randolph County. He was the son of Elwood and Mary Ann Cox and was the youngest of three children. His father pastored Hopewell Friends Meeting for thirty years and drove a horse and buggy for some distance each Sunday to do so. Irvin Cox was



Irvin T. (left) and Milner Angel Cox with their son, Leonidas, who passed away at the age of twelve. (Photo courtesy of Nella Faye Cox.)

educated in the Randolph County Schools and became involved in the lumber business while he was still a very young man.

In 1906 he married Mattie L. Gray, who lived only a few years. In 1910 he married Milner Angel, a Friends minister from Surry County. They experienced a happy life together, although Milner experienced much sorrow as well.

Milner Angel Cox was born on May 29, 1879, in Surry County. Her parents were Robert F. and Louisa P. Bray, and she was the ninth of twelve children. All of her family were Baptists, but she began attending Mount Airy Friends Meeting. She was converted to Christ at an early age and began her Christian ministry when she was sixteen years old. She continued her ministry for the rest of her life. Milner's early ministry was mostly in Surry Quarterly Meeting. She married Madison Angel in 1898, and he passed away seven years later. In 1906, she enrolled as a student in Guilford College and continued there for four years. She served as field evangelist for the Yearly Meeting for several years. She preached in every meeting in the Yearly Meeting except two in Eastern Quarter. Her evangelistic meetings drew large crowds and were widely known for spiritual depth and for the large number of converts.

After Milner Angel's marriage in 1910 to Irvin T. Cox, they ministered together in pastoral and evangelistic services. He was recorded as a Friends minister by Yadkin Quarter in his mid-life. Their influence and ministry enhanced every community in which they lived and ministered.

Irvin Cox never wanted to draw attention to himself; he was humble and tried to serve God to the best of his ability. He lived most of his life in Randolph and Richmond Counties. Also, he and Milner Angel Cox lived several years in Yadkin County. They had one son, Leonidas Cox, who died when he was twelve years old.

During her last years, Milner Angel Cox experienced much physical illness, but she maintained her ministry, driving

a distance of seventy miles at times to preach in some of the meetings that she pastored. She died on June 14, 1952, after a prolonged illness of several months. She was buried in the cemetery at Hopewell Friends Meeting in Southern Quarter. Friends have long remembered her interest in children and young people.

Irvin T. Cox passed away on May 6, 1954, after being hospitalized for nearly two years. He was buried beside Milner Angel Cox in the Hopewell Friends Cemetery. Seth B. Hinshaw, Allie R. Kemp and the writer conducted the graveside service for him.

THOMAS ETHEDFORD “TOMMY” SMITH

“MIGHTY IN PRAYER”

Thomas “Tommy” Smith was born August 14, 1882, and died November 6, 1940. A native of the Hood Swamp community in eastern Wayne County, North Carolina, he lived all of his life in his home community, attending the Hood Swamp School on the grounds of Hood Swamp Friends Meeting. He was converted at an early age and became a convinced Friend.

On September 1, 1903, he married Berchie Radford, daughter of Starling and Henrietta Johnson Radford. Berchie was the last original birthright member of the Hood Swamp Friends Meeting. Two children, Delphia and Gurney E., were born of this marriage.

Thomas pastored at least two different periods of time in Hood Swamp, his home meeting, and also in New Hope Friends Meeting a few miles away. Velda Faye Howell, a granddaughter, gave information concerning his many favorite Scriptures and hymns. Perhaps the Scripture he liked best was John 14:1-6. Many hymns meant much to him, but his favorites were “Farther Along,” “Precious Memories,” and “When the Roll Is Called Up Yonder.”

He had a strong speaking voice, and he used his hands to emphasize ideas as he talked or preached. Thomas Smith’s daughter, Delphia Smith, said that one of his most memorable

statements concerned individuals who had wronged others. "It's retribution down the road for him/her," he would say. Thomas was widely known for his honesty, sincerity, and dependability.

On one occasion Thomas and Berchie, with their two young children, Gurney and Delphia, were going by horse and buggy to meeting at Woodland Friends, which was across the Neuse River and in the southern part of Wayne County. Heavy rains had washed away the bridges, so Thomas put some planks across a portion of the river and drove the horse, buggy, and family across the river. His wife said, "Tommy was never afraid of anything!"

Thomas was a person who could do many things. A hardworking and industrious person, he supported his family by farming and doing carpentry. Besides his special talents for woodworking, he also knew how to train horses. He had a love for dogs, and Brownie was his favorite. For recreation he enjoyed fishing, hunting, swimming and raising trees.

His only grandchild, Velda Faye Smith Howell, describes her most pleasant memory as follows:

Grandpa made a red cart especially for riding. He built a special seat with a bar across the front to keep me from falling as I was very young. The cart was pulled by his horse Dolly or his mule Jenny. Grandpa and I spent many happy hours riding, talking and singing.

The writer once asked his cousin, Aaron Parks, what he remembered most about Thomas Smith, and he replied, "He was the prayingest man that I have ever seen."

Thomas's wife Berchie was a very vital part of her meeting, Hood Swamp. Not only did she serve faithfully as a minister's wife, but she found the time to serve as clerk of the monthly meeting, as an elder, and as a Sunday School teacher. She helped greatly in ministering to the needs of her community through the home and the school.

The following two paragraphs were included in Hood Swamp

Friends Meeting's 1932 Spiritual Condition Report:

It is impossible for our pastor to do much work in our community other than his regular appointments, because of press of time and duty to other churches, also the lack of finances, therefore, we feel fortunate in having Thomas E. Smith, our resident minister to assist in the various activities of the church and community at large. Besides taking part in the regular church work, Thomas E. Smith is kept busy in visiting the sick, ministering to the needy, whether they are members of the Friends church or other denominations, as non-members, and he takes a deep interest in the civic and moral life of the community as well as the religious and in this way he is helping our pastor, B.H. Milliken.

For sometime Thomas E. Smith has felt a deep concern for a mid-week meeting in our community as we have no Christian Endeavor or prayer meeting at our church, so in the second month of this year he and his family opened a prayer meeting to be held in their home each Thursday evening.

Both of their children, Gurney and Delphia, were active in the work of their home meeting all of their lives. Delphia was a graduate of Guilford College and participated as much as possible in the events of Contentnea Quarterly Meeting and North Carolina Yearly Meeting.

This loyalty continues with the service of Thomas and Berchie's only grandchild, Velda Faye and her husband, Bobby Howell, and great-granddaughter, Katrina Howell.

In his book, *I Have Called You Friends*, Dr. Francis Anscombe stated that Thomas Smith was among the valued ministers in Contentnea Quarter in the early part of the 1900s. Thomas's favorite Scripture, John 14:1, "Let not your heart be troubled: ye believe in God, believe also in me," seems to be an apt epitaph for him and his wife.

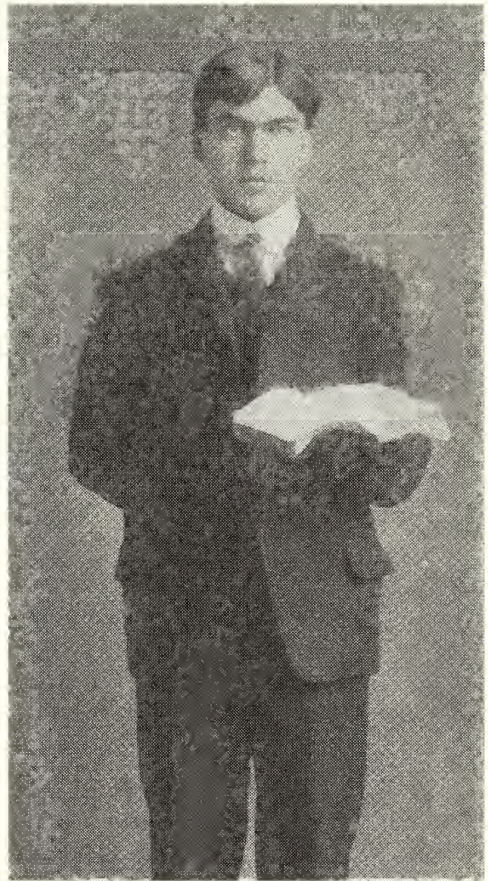
THOMAS “TOM” JEFFERSON HENDRIX

“A LONG AND USEFUL LIFE”

Thomas “Tom” Jefferson Hendrix was born October 23, 1882, in the Archdale area of Randolph County, North Carolina. He was reared in this area but spent most of his adult life in Guilford County.

He sensed the call to preach at the age of sixteen. In 1902, he attended God’s Bible School in Cincinnati, Ohio, where he studied to prepare himself for ministry. While he was in Bible School, he held meetings in the slums of that city. He spoke many times of his experiences in this ministry and how God’s presence was felt as many people were moved to repentance.

In 1906, Thomas married Gertrude Craven. Eight children were born to this union. Gertrude died during the flu epidemic of 1920. In 1925, he married Edith Hill, and one daughter, Bette Ann



Thomas Jefferson Hendrix at age 20. (Photo courtesy of the Hendrix family.)

H. Light, was born to this union. Edith also raised the eight children from Thomas Hendrix's former marriage, and he was always grateful for her loving care.

Upon his completion of training in Cincinnati, Thomas began to preach in various meetings in North Carolina. He did not feel that he should accept a salary for his ministry because he felt as a Christian that was his reasonable service to God. In order to support his family, he owned and operated a grocery store for twenty-five or more years. He also had a farm in the Pleasant Garden area of Guilford County. In later years he did accept money for expenses, although he felt that Quakers should not expect the pastor to be salaried.

According to his daughter, Bette Light, he loved the great hymns of the church, and some of his favorites were "The Haven of Rest," "Amazing Grace," and "When the Roll Is Called Up Yonder." He often stated, "I believe every word of the Bible from cover to cover." He frequently quoted from the book of John, chapter three, and Psalm 121. He always put God first and held to his strong beliefs. Ethics was not a topic to be read about; it was practiced. He was known for his honesty, trustworthiness, and dependability. Bette Light emphasized that he was strong in his belief that your word is your bond.

Thomas had a great sense of humor, and he loved to make children laugh by telling "Pat and Mike" jokes. He was also a prankster. When friends came to visit the Pleasant Garden farm for the first time, he took them "snipe hunting." Bette, his daughter, reminisced, "We ran laughing to the house while they held 'the boy' in the woods ... and waited and waited until he either gave up or was rescued." Thomas Hendrix loved food of all kinds, but his favorite was breast of chicken; other favorites were watermelon and peaches. Life was not complete for him without a dog. He always kept one, and his all-time favorite was a Dalmatian named Lady Gaye.

Probably one of the things that caused him to enjoy life so

much was that he was always very healthy and physically strong. The writer was his pastor for the last several years of Thomas Hendrix's life and watched as he walked with a fast pace from his home to Spring Garden Friends Meeting, which was at least eight blocks away. He enjoyed walking and horseback riding even into his eighties for he had a special talent in dealing with all kinds of animals.

Edith Hendrix, his wife, was a great asset to the life and ministry of Thomas Hendrix. She was very active in Friends missionary activities and helped promote the cause of missions in Spring Garden Meeting.

Hewey Parrish, who grew up in Kernersville Friends Meeting and later served for many years as a Friends pastor in the Yearly Meeting, gives a great deal of credit to Thomas and Edith Hendrix for his being a Christian and also his becoming involved in the activities of his home meeting. Hewey gives credit to Edith Hendrix for her encouragement to him to begin singing solos.

Victor Murchison and the writer took charge of the memorial service for Edith Hill Hendrix. Following the service, while driving away from Spring Garden Meetinghouse en route to the cemetery for interment, the funeral director, Albert Lineberry, Sr., said to the pastors, “Evidently this was quite a tremendous Christian lady.”

Once again Thomas was



Thomas Jefferson Hendrix at age 88 with grandson Jim. (Photo courtesy of the Hendrix family.)

left to face life by himself, but he could always be counted upon to be present at all of the activities of the meeting. He would speak briefly and meaningfully in open worship. Many times his messages were in the form of exhortations to Christians.

In his days of pastoring, someone always took the preacher home for lunch, and he thoroughly enjoyed the warm fellowship and the delicious food. He never met a stranger and dearly loved people. He loved the outdoors, and it was always a special time to go hiking with him over the hills and through the woods. He was a very fast walker so it was not easy to keep up with him, but it was worth the effort because he talked as he walked. He always had interesting stories to tell.

It is without question that his faith in God freed him from fear because it was apparent he was not afraid of anything. His complete trust in God was evident in his prayers and in the example he set.

Thomas Hendrix passed away on July 5, 1972, and his funeral was held in the Spring Garden Friends Meeting, where he and his family had faithfully attended for many years. A large number of friends were present for his memorial service. He, like Edith, left an empty spot that no one could fill. He considered it a privilege to bear witness to the Gospel. Believing in family devotions, his children were taught to pray and to seek God early in life. Long after he was gone, his favorite sayings stayed with us: "As for me and my house, we will serve the Lord." "A good name is to be chosen rather than riches." He was never ashamed of the Gospel of Christ.

EDWARD B. “ED” HARRIS

“PROMINENT MINISTER, FARMER AND WELL-LOVED CITIZEN”

Edward B. Harris was well-known as a devout Christian, one who would treat people as he wanted others to treat him. He impacted the lives of many people by offering assistance whenever he saw or knew about a need. He was a hard worker, a prominent farmer, a good provider, and a beloved pastor and minister.

Edward Harris was born in the South Fork community of Chatham County on August 16, 1883, and passed away on October 16, 1949. He was the son of the beloved Friends pastor, Alfred H. “Dock” Harris, and Mary Jane Lindley Harris. Edward married Margaret “Maggie” Ray, and they had four children: one daughter, Rachel L. Smith and three sons: Ray, Hadley, and James Isaac.

“Ed” Harris, as he was affectionately known, was a hard worker and a family man with a good sense of humor. He loved to tease Maggie about taking so long to leave after the worship service and other activities of the meeting. He also kidded other people about the quantity of food they ate. In other words, he was the kind of person people enjoyed being around when they were experiencing a bad day.

Ed was a successful farmer. He would have himself and others in the fields before daylight and would talk to them until they could see to get to work. He always took one hour for lunch and

during the lunch hour read the Bible and spent time in prayer. His farm work left him with a big appetite. His favorite foods were country ham, sausage, beans, sweet potatoes, beef, pork, and biscuits.

Ed did not have much formal education; he completed the eighth grade in a neighborhood school.

For forty-two years, he served faithfully in the ministry, preaching with great earnestness and power. He was a loyal member of South Fork Friends Meeting, his home meeting, and pastored there for twenty-two years. After this he pastored eleven other Friends meetings in Western and Southern Quarterly Meetings: Cane Creek, Plainfield, Edward Hill, Chatham, Liberty, Prosperity, Providence, Marlboro, Science Hill, Holly Spring, and Bethel. He was the speaker in many revivals across the Yearly Meeting. The writer remembers his parents describing how Ed went to Contentnea Quarter to speak in revivals, especially the writer's home meeting of Hood Swamp. Also during his ministry, he performed 103 weddings and spoke in approximately 300 funerals. Quite often he was asked to speak in a nearby Methodist and/or Baptist church. African-Americans also knew that they had a friend in Ed Harris.

He accepted the call to be pastor of Marlboro for one year in July 1935. He was their first salaried minister, and a committee was appointed to raise the amount of \$200 for support.

In Elizabeth F. Rich's book *Marlboro Friends Plain and Simple*, Binford Farlow relates an interesting story about Ed Harris:

One of the things that happened that was important in the life of Marlboro was when Ed Harris came as the minister, he was more of a traditional Friend's minister. He was very even tempered; his grounding was in Quaker thought and ideal, and he was an important steadying influence at Marlboro in the '30s and '40s ... Ed Harris drove from the South Fork Community in Alamance County which was quite a long drive and he did that on Sunday mornings. He had an old

car and one morning he stood up and said, "Friends, I've worn out my car coming to Marlboro and I think you ought to provide me a car." The group got behind the idea and did indeed buy him a new car in 1941.

Ed Harris came for no guaranteed salary; he took whatever turned up in the collection plate on the Sundays he came and sometimes that was very meager indeed. So saying he literally had worn his car out and had not gotten enough compensation to replace it; he had simply laid that before the meeting in a matter of fact way. In 1936, \$200.00 was pledged as support for him. According to the September 1938 minutes, \$212.78 in pledges and sabbath morning offerings were raised in support of the minister the past year. The next year he was paid \$216.21. In August of 1943, 56 members attended a called monthly meeting to discuss the decision of recalling Ed Harris for another term. "He has been faithful to come to us the past seven years with sound, helpful Gospel messages and we are very happy to have him continue with us." Heads were bowed in a few moments of silent prayer for the meeting. Ed came to Marlboro on the first and third Sundays. His son Isaac became a Friends minister at Archdale Friends Meeting, staying there for many, many years. He always had close ties with Marlboro.

Ed Harris was diligent in his study of the Scriptures and had many favorite passages; however, he especially loved John 3:16, the Psalms, and Paul's writings in the New Testament. He was powerful in prayer because he had found that which connects the heart of the individual to God's resources. His convictions, to which he adhered, were solid, and people valued his counsel. He was known as a good speaker and a great motivator with a gentle smile. His great interest in his church work and in the community were as natural as breathing.

During the week he worked with his hands on the farm alongside his neighbors. He still took the time to prepare and

deliver inspiring messages on Sunday. He set a high moral standard of conduct and was known for his integrity and uprightness.

J. Norman Osborne, his pastor after Ed retired, along with George Sweny, a Baptist pastor in Burlington, North Carolina, and D. Virgil Pike, a lifelong friend of Ed Harris, conducted his funeral at South Fork Friends. At his request, he was buried at the foot of the grave of his father, Alfred Harris, in the South Fork Friends Cemetery. Ed Harris had four children, eight grandchildren, four sisters, three brothers, other relatives, and a host of F/friends.

The memorial that was prepared by South Fork Meeting ends with the following:

At the time of departure, faith giving way to sight, lit up his face with a radiant smile. He has gone from us but his influence lives on. He is remembered by these sayings: "Work hard today—tomorrow it may rain. If possible always give a helping hand. Work hard and trust in the Lord. Always study to improve thyself."

BAUD BAXTER BULLA

“GREAT PREACHER WITH CONCERN FOR OTHERS”

Baud Baxter Bulla was born in his parents' homeplace, a long two-story house, near the South Plainfield Friends Meeting in Randolph County, December 12, 1883. He was the fourth child and the first son of David Webster and Letitia Allred Bulla. He was raised on his father's farm and worked there, as well as in his father's sawmill. Then, logs were often hauled by mule team, and as he was waiting for the mule teams, he used the time for deep thought and meditation.

He was converted in Marlboro Meeting at the age of fifteen. After his conversion he was in charge of prayer meetings where he often spoke. His ministry led him to other local meetings. When he was twenty-two years old, he felt



*Baud Baxter Bulla, circa 1945.
(Photo courtesy of Jewel Farlow.)*

that he needed to study for ministry. He attended God's Bible School in Cincinnati, Ohio, for four years, and also studied at Trinity College (now Duke University) and Guilford College. While at God's Bible School, he met Eva Taylor of Piqua, Ohio, and they were married December 29, 1909. Four children were born to this union: Meredith B. Bulla who was born August 17, 1911, and died August 15, 1942; Miriam Christian Bulla, born April 4, 1913; John Guthrie Bulla, born June 2, 1914; and Mary Edith Bulla, born November 15, 1916.

Baud's first pastorates were with the Pilgrim Holiness denomination (now Wesleyan). He served as pastor of several of these churches in the northern part of the United States as well as in North Carolina. While working outside of the Quaker community of believers, he also pastored several Nazarene churches.

Baud returned to Friends in 1934 and served as pastor in Marlboro, Science Hill, Galax, and Holly Spring Friends Meetings. In order to support his family, he worked in a sawmill in Asheboro and as a carpenter in Burlington and elsewhere. He retired from full-time ministry at the age of sixty-five.

He had a very extensive knowledge of the Scripture and loved Biblical preaching. After his retirement from full-time work, he and Eva spoke often in open meetings for worship. The writer well remembers their very moving testimonies and shared concerns in Southern Quarterly Meetings. Baud and Troy Milliken often attended North Carolina Yearly Meeting sessions at Guilford College, and early each morning Baud would go into the nearby woods and sit on a stump and have his devotions before the sessions began.

Their daughter Edith said that when her mother first came to the Piedmont area of North Carolina to visit Baud's family (before the two were married) she was puzzled by the red soil with iron oxide in it. She took a sample of the topsoil in a shoe box back to Ohio so that her parents and siblings could see what

the dirt was like in North Carolina.

Baud and Eva visited family and friends as much as they could in their retirement years. Once, while visiting Troy and Blanche Milliken, Eva mentioned the slow secularism that invaded the school curriculum. She mentioned that moral ethics once filled the curriculum along with Bible stories.

In their retirement, they lived in the house Baud had built near Marlboro Friends Meeting. Usually they attended meeting at Marlboro and contributed much to the meetings for worship, as well as Sunday School. Baud passed away suddenly on November 8, 1962, four days before his seventy-ninth birthday. He and Eva are both buried in the Marlboro cemetery. Eva will be remembered for her untiring support for Baud and his ministry, her love for God, the Christian church and her family, and her concern for the spiritual needs of others.

Three of their children are still living. Miriam married a medical doctor, John Dyer, and she now lives in the Presbyterian Home in High Point; John Guthrie Bulla has been a professional golfer and lives in Phoenix, Arizona; Edith Bulla Albertson lives in Stone Mountain, Georgia.

Baud is remembered by his parishioners, his family, and others as a preacher of great power, as a deep thinker, as a student of the Scriptures, and for his concern for others. He was dedicated to prayer in the early morning hours. Baud was a very humble man, so much so that he felt unqualified to carry out what he felt led to do by the Spirit. However, Baud was always faithful and encouraged others to greater Christian living by his words and life.

DAVID VIRGIL PIKE

“PRINCE AMONG MEN”

Very early in his life, David Virgil Pike (known as Virgil) was drawn to the Christian life. He responded to openings for Christian service soon after his public profession of faith in Christ. While attending a prayer meeting in Rocky River Friends, his home meeting, he announced that he had a leading into the pastoral ministry. He soon became a leader of the young people, a group that was always a focus of his ministry. He helped establish the Christian Endeavor Society at Rocky River Meeting and oversaw its progress.



David Virgil Pike. (Photo courtesy of the Pike family.)

Virgil was born in Chatham County, North Carolina, on February 9, 1889, to Boaz and Martha Carter Pike. He was married to Ethel Phillippe on August 28, 1918. Six sons were born to this union: D.V., Jr., Phryne, Roy, Coy, Carter Ingle, and Homer.

He was educated at the Whitsett Institute, the Moody Bible Institute in Chicago, and the University of North Carolina at Chapel Hill. He prepared

himself to teach in the schools of North Carolina and taught for nineteen years. He helped many young people to live and serve in a productive manner. He is also remembered for his love of farming.

On May 4, 1918, he was recorded as a minister of the Gospel by Western Quarterly Meeting. The Friends of Rocky River offered him much encouragement. He pastored his home meeting from 1919-1920 and again from 1934-1938.

Numerous relatives and friends have come forth with many positive characteristics of David Virgil Pike such as “avid reader, practical, helpful, loyal, kind, sense of humor, encourager, able to give advice and counsel, supporter of North Carolina Yearly Meeting programs, supporter of Friends United Meeting, constructive, spirit of love, goodwill, worked for unity, and devoted.”

In June 1959, following the retirement of Virgil and Ethel from active pastoral ministry, the Friends of Goldsboro Friends Meeting held an event in his honor, “This Is Your Life, David Virgil Pike.” Following are notable comments from more than a dozen participants in this event.

Lela Sills Garner said: “In the sands of time we find many footprints. I am glad, Virgil, that early in life I found yours. They have been straight-forward leading to a direct goal of faithful service to God and man. We owe much to you. It was in Bethesda under his guidance that I first decided to go into the ministry.”

Virgil’s sons Phryne and Homer were asked how it felt to be the teacher’s boys as well as the preacher’s boys. Phryne’s response was: “The year Dad taught me was when I was in the seventh grade at Staley School in 1933. I got out my report card the other day, and the thing that stands out is that straight line of “As” on deportment, which must have meant that Dad ruled with an iron hand. My other grades weren’t so good.”

Homer responded: “It was not an easy position to be in since I was a mischievous little boy. Mom and Dad used to set me

down on the front bench in church. When I would misbehave, Dad would say 'Homer' and go right on with his sermon without slowing down. Another incident I remember was the afternoon I ran in front of the bus, while Dad was teaching at Staley. He punished me by making me walk home that afternoon."

Bernice (Bunk) Hinshaw said: "Uncle D.V. taught me in the seventh grade also. Uncle D.V., I was afraid to speak or move in your classroom, but I learned and made good grades so I know that you were a good teacher, and I appreciate now the strict discipline you maintained."

One of Virgil's good friends, Alma Thompson Andrew, wrote that she remembered the time in 1909 when he accepted Jesus Christ as his personal Savior and became a member of Rocky River Friends Meeting. She also remembered the prayer service when he arose and stated that he definitely felt the call to the ministry. From then on, Virgil often spoke in meetings and became a leader among the young people of the church, establishing a Christian Endeavor and encouraging the reading of good literature. Alma Andrew also recalled a humorous incident concerning the family's pet dog, Kezen. She asked: "Do you recall the incident I am talking about? During one of the services of your early ministry while you were preaching, Kezen came marching up the side of the church, all the way up to the pulpit and stood looking up, wagging his tail as if expecting a pat on the head? You kept on with your sermon and Kezen kept wagging his tail until someone led him outside."

Ila Warren from Bethesda Friends Meeting said: "Virgil Pike, there are so many things that I remember about when you were at Bethesda. Since you were gone from home a lot of the time, it was my pleasure to spend the night with your wife and look after the children."

Ettie Lucas from Bethesda remarked: "Virgil Pike, do you remember the day you came to Dunn on the train? It was in June of 1918, and you had a fancy welcoming committee. They

arrived in the only car in the entire congregation. It belonged to Blaney Smith. They were so uncertain as to what you would look like that when you got off the train they were sure you were no preacher. After staying with us for seven years, and we had all learned to love you, you had to resign and leave us.” Johnny Dawson was especially sad at his leaving. He said, “Look what you were when you came and look now at what we’ve made of you. During the period of time from 1919-1925 you served nearly every meeting in Contentnea Quarter.”

Annie Pearson of Woodland Meeting told of some of the inconveniences of travel in Virgil’s earlier days of ministry: “Virgil, do you remember the time the conductor forgot to take your ticket and carried you by Genoa to Dudley? Coming to preach in Woodland was an all-day journey. The time I spoke of, you had ridden your bicycle five miles to Dunn ... You also preached in Nahunta, Hood Swamp, Neuse, and Bethany.”

David Virgil Hollowell of Neuse Meeting said: “My parents thought so much of you while you were serving at Neuse that when I was born I was named for you. Virgil Pike must have had a way with children. When he first came to Neuse to preach, my little six-year-old sister took a liking to him and without the knowledge of my parents invited him to dinner after meeting. He accepted the invitation, and before any time the rest of the family had learned to love him too.”

Emin Cox from Neuse Friends Meeting said: “Virgil, it has been a long time; however, I am sure you remember when you drove forty miles each Sunday morning to preach at Neuse. You were a young man then, teaching school for a living and preaching because you loved the work. Our love and respect for you has lasted through the years.”

Ezra Jinnette of Bethany Meeting reiterated: “The people of Bethany acquired a love and respect for you and will always remember the loving service you gave us.”

The moderator said: “After leaving Contentnea Quarter

Virgil went back to the Piedmont section of North Carolina serving Plainfield, Chatham, Graham, Spring, South Fork, Saxapahaw, Back Creek, Cane Creek, Edward Hill, Oak Hill, and Asheboro. A number of Friends from these places have written of the wonderful work you did in their communities.”

Anna Lois Pike Dixon of Cane Creek remarked: “Like Lincoln, I will say of Virgil, his works are like oaks springing from acorns, and his thoughts are roots that firmly grip the granite truth ... You remember, Virgil, that you performed the ceremony at my wedding. I promised you a chicken dinner for it, but it was eight years later before you got around to collecting that dinner.”

Lloyd Kemp of Asheboro Friends related: “You have heard the old saying, ‘You can get the man away from the farm, but you can’t get the farmer out of the man.’ This certainly proved true when D. Virgil and his family moved into the Asheboro Friends parsonage. One day soon after they got settled, he discovered one lone pumpkin had come up on the north side of the garage. Immediately the farm instinct came forth in him, and he realized that with some work that vine might provide pies for the family for Thanksgiving dinner so he went to work. As a result, thirty-nine huge pumpkins and several small ones were harvested. They not only supplied pies for his family that winter, but many members of the meeting found out that D. Virgil Pike was a giver of material food as well as spiritual food. Virgil was of great spiritual help to our meeting while here. The young children of the meeting at that time will always remember the many sermons he gave to them at the opening of the eleven o’clock worship. Only eternity can tell what the harvest of his efforts at Asheboro Meeting will be, for we know they are still having fruit. We feel the result will be that even though he retires from the pastorate, you can’t take the preaching from him; and then when D. Virgil sees work needing to be done he will do just as he did with the pumpkin vine.”

Edith Henry of High Point remarked: "In 1952 you were appointed a delegate to the Friends World Conference in London, England."

Louis Winslow of Piney Woods said: "When I think of Virgil Pike, I think of the words of the Psalmist: 'The steps of a good man are ordered by the Lord; and He delighteth in his way.' Though Virgil was a Fisher of Men he was not a Fisher of Fish. A local friend invited Virgil Pike and myself to go with him on a fishing trip to a secret spot where we were told the fish were so plentiful we couldn't fail to make a good catch. All of us used bait from the same box, adjusted our gear alike, used the same size hooks, and our host found the best fishing places for us. He gave us advice and encouragement, but after three hours of mosquito bites, scratched ankles, sore muscles, and a nice sunburn, our host had caught forty-nine nice-size fish, and I had caught one terrapin, and Virgil had caught one tiny minnow which fell back into the water before he could get it. I never heard Virgil mention the rod and reel again. He evidently decided to do all the rest of his fishing from the pulpit."

Grace Ward of Piney Woods related: "As a keen observer, Virgil Pike saw the needs of our meeting at Piney Woods. Under his leadership and the guidance of the Holy Spirit new Sunday School classrooms were built and occupied. It was on the occasion of the celebration of our 160th anniversary that we saw an example of Virgil's ever-present sense of humor. I was giving a history of the Piney Woods Meeting and instead of saying D. Virgil Pike, I said Dear Virgil Pike. I saw the look on the face of



Virgil Pike was described by some as "Mr. Quaker of the Yearly Meeting," according to his memorial. (Photo courtesy of the Pike family.)

my husband and knew that I had made an error. I later learned he was reflecting the smile of Virgil Pike."

Someone from Goldsboro Friends added: "In May 1957 Goldsboro Meeting extended a call to you to serve our meeting. Although you had planned to retire, you consented to come for a year to help us. For the two years now that you and Ethel Pike have been back in this Quarter you have further endeared yourselves to Friends throughout the Quarter as well as to Goldsboro Friends. We have heard our younger ministers in the Quarter state how much inspiration and good advice they have received from you from time to time."

Ethel Pike added: "In spite of all the ups and downs we have had, there have been more ups than downs. We have been very happy together, and any young girl who can get a husband like Virgil Pike will be fortunate."

The memorial for Virgil Pike, prepared by Rocky River Meeting in July 1963, stated:

Virgil Pike was a leading Friend. He was loyal to and devoted to the North Carolina Yearly Meeting. His wisdom, counsel, kind spirit, and sense of humor caused him to be loved, admired and respected. He served his Church in many capacities: clerk of Western Quarterly Meeting, clerk of Deep River Meeting Permanent Board for twenty years, and at the time of his death he was a member of the Recording Committee of the Yearly Meeting. He was always faithful in attendance and support of the Yearly Meeting sessions and the other activities and programs of the Yearly Meeting.

Virgil Pike was a prince among men and some have called him Mr. Quaker of the Yearly Meeting. He was a churchman of the highest type. Through the years, Friends across the state have turned to him for encouragement, advice and counsel. Young ministers have thought of him as a spiritual father, and some have responded to the call of God and the church because of his interest. Virgil touched the lives of hundreds

of children and young people in the Yearly Meeting. He was a popular leader at the Quaker Lake Camp at Climax, and his interest led him to become a part of the campaign for funds to erect a new building there.

In July 1959, after many years of service, he and his wife Ethel moved back to his homeplace in the Rocky River community hoping to retire. However, his home meeting quickly sought his help as a spiritual leader. He was a counselor in the Meeting on Ministry and Counsel, a Sunday School teacher, and a regular visitor in the homes of the community. When the meeting made the decision to build a new parsonage, Virgil was asked to assume much of the leadership in the building plans and in the raising of funds.

Rocky River Meeting, Western Quarterly Meeting, and North Carolina Yearly Meeting have suffered a great loss in the death of Virgil Pike. His shadow has fallen across the path of thousands of people, and he has left spiritual footprints in the sands of time which can never be erased. He has responded to the call of death only to be promoted to greater experiences with God and as John Greenleaf Whittier has said, "that he cannot drift beyond His love and care." Virgil Pike will be in everlasting remembrance and his works will follow him.

The writer was honored to be asked to be a pallbearer at his funeral. Virgil passed away suddenly on Saturday morning, May 25, 1963. His funeral was conducted at Rocky River, his home meeting, on Monday, May 27, at three o'clock with a large congregation present to give honor to his life and service. He was then laid to rest in the Rocky River Friends Meeting Cemetery beside his parents. His wife Ethel passed away a few years later, and a large number of people came to Rocky River for her funeral. She was buried next to her husband. Everyone knew how much help she had given to her husband and his ministry. Her service for Friends was greatly appreciated.

BERTHA VIVIAN SMITH WHITE

“A MODEL OF A FRIENDS MINISTER FROM THE PAST”

Bertha Vivian Smith White was one of very few who attended four World Conferences of Friends: London in 1920, Swarthmore in 1937, Oxford University in 1952, and Guilford College in

1967. Bertha also attended the All-American Friends Conference held in Iowa in 1929. Her life and ministry had an international influence that helped to broaden her ministry among Friends.

Born in Davidson County, North Carolina, August 28, 1889, Bertha, along with her family, moved to Randolph County when she was fifteen years old. The family then became members of the Society of Friends. Her father was a farmer and a lumberman, and she worked with the family in their labors. She worked with the horses “with skill and pleasure.”

After she joined a Friends meeting, she soon felt led to enter the



*Bertha White, circa 1910.
(Photo courtesy of the Friends
Historical Collection, Guilford
College, Greensboro, NC.)*

pastoral ministry. She began to equip herself for the calling and enrolled in the Preparatory Department of Guilford College. She became the pastor of Oak Hill Friends Meeting in High Point in 1916. In 1917 she became the principal of Oak Hill School; all the male teachers had entered the military when Americans became involved in World War I. Later she moved to Indiana to study at Earlham College.

In 1920 she became the pastor of South Windham Friends Meeting in Maine and West Epping Meeting in New Hampshire. She was recorded as a minister while she lived in Maine. In 1925 she moved to Allen's Neck Meeting in southeastern Massachusetts and served as pastor. She was in attendance in Pendle Hill the first year of its existence in 1930. In 2004 her step-grandson, Jack White, traveled to New England to the meeting where she served as pastor. According to Jack, some of the people spoke very highly of her, noting, "She was a very dignified person. She was always well-dressed ... She could be stern." One lady remarked, "My father was amazed that she drove a car since she was a woman."

She returned to her native state and pastored Piney Woods Meeting from 1933 to 1935, where people in the meeting and community were influenced by her Christian life and ministry. On December 23, 1935, she married Fernando White, a member of Piney Woods Meeting. After his death, she pastored Rich Square Meeting in North Carolina. Later she served as pastor of Chester Friends Meeting in Wilmington Yearly Meeting, followed by Vermillion Grove Meeting in Illinois in Western Yearly Meeting, where she stayed until 1967.

In 1967, when she was seventy-nine years of age, Bertha's step-grandson Jack White helped her move into Friends Homes at Guilford. She was the first resident of Friends Homes and served for a few years as hostess of Lyndon Hobbs Building. She brought with her the richness of her life and ministry in open worship and greatly influenced others by her life. She was known for the spirit of kindness and for her dignity.

Her philosophy of life helped her to deal with events both good and bad. She often said, "We have a Heavenly Father who knows best." She enjoyed cooking and serving meals. Another love was reading, and she possessed many books which are now in the attic of her step-grandson's home in Kernersville, North Carolina. Jack White, Bertha's step-grandson, was asked to share some of his remembrances of her. He responded, "When we would go to Granddaddy and Miss Bertha's house, she would always greet us children with the question, 'Does thee have a kiss for me?' At breakfast at Belvidere she would start her prayer, 'For the day, for this family, and all that Thou art, we do thank Thee, our Father.' Her use of plain language was a natural thing. I remember often sitting on the wood box next to the stove while she cooked. We talked of many things. I remember accompanying her and Grandfather to England for the Friends World Conference. I dropped by to visit her every week. She was not only an inspiration to me, but to my daughter, also, who is now a Lutheran minister. I was amazed at the number of people who knew her. Elton Trueblood visited with her whenever he was at Guilford. She was the model of a Friends minister of the past." (Interview, White)

Bertha Smith White passed away on August 11, 1980. New Garden Meeting prepared a memorial for her, which concludes with these words:

Her service among Friends spanned fifty years, and brought courage, strength, and dedication in an outstanding career as a woman Quaker minister. During the first hundred years of the Society of Friends approximately one third of the Quaker ministers were women. Bertha Vivian Smith White lived her almost ninety-one years in the full spirit of this Quaker principle of human equality.

OSCAR L. COX

“GENEROUS, HUMBLE, AND PLEASANT”

Oscar L. Cox became a Christian when he was twelve years old. Early in his life he felt the call from God to Christian service. He attended God’s Bible School in Cincinnati, Ohio, and Cleveland Bible College (now Malone College) in Cleveland, Ohio.

Oscar Cox organized and published the Christian paper, *The Gospel Messenger*. Soon after he started publishing the paper, he met Belle Proffitt, and they were married on February 21, 1912.

When he completed his college training, he began evangelistic work in Friends meetings and also spoke in tent revivals across the state of North Carolina. He spoke often of the various ways he was paid for his services—sometimes with a bag of potatoes or with other vegetables. On one occasion, after speaking several nights in a revival, he was given some live chickens. Many times, the offerings were barely enough to cover the expenses for travel.

The central core of this humble man’s message was Jesus Christ. Oscar was courageous in his ministry and preached with conviction and from a heart of love. He was always compassionate toward those who were concerned about their spiritual needs. Much prayer was offered by Oscar, who was known for his praying and for the healing of people in body, mind, and spirit.

Even though he gave of himself sacrificially for the Christian message, he was devoted to his wife and children as well. He often shared with others his concerns for family, friends, meeting, and community. He had a great understanding for the needs of human beings and exercised great patience as he dealt with the needs and concerns of each person. Among the many Friends meetings he pastored were Cane Creek, Centre, Plainfield, Providence, Saxapahaw, South Fork, and Spring. In his everyday contacts he was an encourager to other ministers.

Following the years of his pastorates, he taught a Sunday School class for fifteen years in Glenwood Friends Meeting and served as clerk of its Meeting on Ministry and Counsel for many years. He was always concerned about the work of evangelism and encouraged young people to enter the Christian ministry.

Oscar Cox helped to support his family by working as a carpenter and farmer while also working with his wife as an employee of the Salvation Army. His wife Belle was raised in the Salvation Army and kept her membership there all of her life. While she was an employee of the Salvation Army most of her adult life, she also supported Oscar in his ministry.

Oscar Cox passed away on March 19, 1967. His funeral service was held in Glenwood Friends Meeting. This was a service of sorrow as he was greatly beloved, but it was a service of celebration and triumph as well. Norman S. Carter said, "He was well-known as a beautiful Christian." The writer remembers him as a magnanimous person with great compassion for the needs of all people.

CHARLES AND CORA LEE JOHNSON

“A MODERN-DAY PRISCILLA AND AQUILA”

It is difficult to think of one without thinking of the ministry of the other; both Charles and Cora Lee Johnson had pastored and preached in revivals before they were married. Both had prior marriages, with each losing a mate. Both were very gifted in prayer; both loved to preach; both were very concerned about the spiritual welfare of others; both had a deep concern for young people. They were a modern-day Priscilla and Aquila. They made it possible for young people such as Dallas Rush and Barney Pierce to stay in their home while they were students in John Wesley College preparing for full-time Christian service.

Another of their good deeds was sharing their home with an elderly retired minister who had no family to care for him.

Charles's first wife's name was Queen, and they had two sons and one daughter. Their children grew up in the



Charles and Cora Lee Johnson. (Photo courtesy of Rocky River Friends Meeting.)

Washington, DC, area as Charles was also a building contractor there during that time.

Charles Johnson was the second pastor of Spring Garden Friends Meeting in Greensboro and pastored there for three years.

When the writer first came to Greensboro in 1951, some of the older ministers spoke of the unusual gift of preaching that Charles Johnson possessed. Charles began his ministry about the same time as James Green, Arnold Hodgin, Winfred Cox, and others, and all recognized a unique calling for Charles Johnson.

In April 1951, North Carolina Yearly Meeting's Ministerial Association met at Hood Swamp Meetinghouse in Contentnea Quarter, and Charles was the speaker. In an inspiring address he encouraged every pastor to be faithful at all times. The Ministerial Association closed the meeting in prayer in a very moving, spiritual manner.

Charles was also known for his prayer life and his interest in young people. His major strength in ministry was prayer, which many young ministers recognized. He enjoyed talking to young people and joking with them. In the early 1950s, he asked some young people why preachers like to eat chicken, and he answered the question with, "Preachers are human just like everyone else." He was one who was persistent in his faith, prayer life, and ministry. Norman Carter remembers the statement that he often made, "Keep on keeping on."

Cora Lee was raised in Moore County, North Carolina, and her maiden name was Gardner. Her first husband was P.A. Norman, a music teacher who conducted singing schools, as they were called in the early 1900s. P.A. Norman was killed in a car accident. Before Cora Lee married P.A. Norman, she was called into the ministry. She did not accept the call immediately, and she said that she became blind and did not have her sight restored until she accepted God's call.

Margaret Farlow Davis was pastoring Poplar Ridge when

only a few people attended, and the meetinghouse was quite small. Cora Lee was asked to speak in a revival meeting, and many people, young and old, accepted Christ into their lives, and the meeting began to experience great growth in numbers. The members soon built a larger meetinghouse. Sometime later Cora Lee was called to be the pastor of Poplar Ridge, and the meeting continued to grow. It was while she was the pastor there that she and Charles were married on Easter Sunday 1939. It snowed the entire day.

To help prepare herself for the ministry, Cora Lee went to Cleveland Bible College in Cleveland, Ohio. Charles attended God's Bible School in Cincinnati, Ohio.

Together they pastored several Friends meetings in North Carolina: Poplar Ridge, Plainfield, South Plainfield, Rocky River, Union Cross, and Hopewell. They were the founding pastors of Randleman. Cora Lee also pastored Oak Hill Meeting before she married Charles. Because of Charles' experience as a building contractor, he built several meetinghouses, including those at South Plainfield, Randleman, Hopewell, and the original Glenwood Meeting, as well as churches of other denominations.

Together they had a weekly radio program on a Greensboro station, and their theme song for several years was "Send the Light." They were speakers in revival meetings in many of the meetings of the Yearly Meeting. Churches of other denominations asked them to speak to their people. Barney Pierce said that Charles had held tent meetings and conducted one tent revival in Randleman where many people professed faith in Christ. The revival went on continuously for three days and three nights.

There were many young people who became pastors as a result of the faithful ministry of Charles and Cora Lee. They were grateful and kept in touch with Barney Pierce, Dallas Rush, and Reece Wall, among others. When Barney Pierce was called to preach as a result of their ministry, Charles and Cora Lee had sensed this calling.

Charles and Cora Lee were close friends to Troy and Blanche Milliken, prominent dairy farmers in Randolph County, who helped to begin South Plainfield Friends. Charles was the contractor for a new meetinghouse which he and Cora Lee pastored. In 1943, during the building process, Charles had a birthday. Bernice Milliken Davis recalled that she made a birthday cake and bicycled to the meetinghouse to take the cake to him. It was such a warm day that the icing melted and the cake almost slipped off the plate. Charles performed the wedding for Bernice and D.S. Davis after he completed the construction of the building in October 1944. It was the first wedding in the new building. In September 1944, he performed the wedding for Betty Milliken and Joe Ridge. Betty Milliken Ridge of South Plainfield remembered when she was eleven or twelve years old she climbed up a maple tree in the front yard of the Milliken home place. Charles and Cora Lee drove into the yard and he said, "Zacchaeus, come down!"

Charles and Cora Lee owned and operated apartment houses in Greensboro. At the same time, they invested much time in guidance of young people. Barney Pierce stated that in his early days in Poplar Ridge, while the Johnsons were the pastors, they taught that people who experienced fire, storms, accidents, death, or economic difficulty needed assistance. That was before he and others had heard the term Christian social concern; Charles and Cora Lee taught Friends to help those in need because it is the Christian thing to do.

When Charles and Cora Lee retired, they sold their apartment house in Greensboro and moved to Yadkinville. After their retirement, several pastors, some who had gotten their start under the Johnsons' guidance, made frequent visits to their home in Yadkinville. When Charles died, his funeral was held in Glenwood Friends Meeting in Greensboro in June 1967 with hundreds in attendance. He was buried in the Union Cross Friends Cemetery in Yadkin County.

Speaking of spunk and energy, after Charles passed away, Cora Lee painted the outside of her house when she was ninety years of age.

Cora Lee spent time in visitation as well. One day she visited Blanche Milliken, whose husband Troy had already died – not long before Blanche passed away. As the family felt that Blanche's life was drawing to an end, Bernice, her daughter, had made a beautiful burial dress for her mother. The dress was shown to Cora Lee, and she asked Bernice to make one just like it for her burial as well. Bernice honored her request.

Although Cora Lee did not like to tell her age, it was believed she was around ninety-three years old when she passed away. Her funeral was held in Harmony Grove Friends Meeting with a large attendance. She was buried in the Union Cross Cemetery.

CHARLES HENRY HUTCHENS

“A TYPICAL EXAMPLE OF A RURAL QUAKER PASTOR”

Charles Henry Hutchens was born August 24, 1893, near Forbush Friends Meetinghouse in Yadkin County. He was the son of Thomas Henry and Cora Lee Williams Hutchens. There were eight children born in the house. Charles' parents had experienced the great difficulties that were prevalent during and following the Civil War.



Charles Henry Hutchens, circa 1950. (Photo courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

His grandparents, David and Susannah Hutchens, also shared his boyhood home so Charles learned from them much about the Emancipation era. Charles lived in this house and worked on the farm for twenty-five years and became known as one of the most progressive farmers in the county.

The working conditions on the farm in this era were quite difficult; everything was done by hand with no automated machinery. There was very little money, and everything that was purchased was of cheap quality. Every farm

product that was sold provided the owner with little income. Thus, in early childhood, Charles learned to work, plow, and care for the livestock on the farm. The plowing was done with a single plow; the harvesting of grain and hay was done with a scythe and cradle. Life was hard but enjoyable. Many of his meals were cornbread, milk and corn mush. Charles worked many days for the wage of twenty-five cents per day. Although eggs were produced on the farm, most of them were sold to purchase other needed items such as coffee and sugar. Occasionally, he and other family members would have an egg for Sunday breakfast. Most of their clothing was made at home. The family raised sheep, sheared them, and used a spinning wheel. Occasionally he was given a piece of candy with the stipulation that he must catch a rabbit, skin it, and sell the hide for a penny. Traveling was done by wagon or horseback. The roads were almost impassable in the winter; they had to be kept up by the people who lived on the farms along the road. People in the community came together for wood chopping, log rolling, corn shucking, and quilting. They were rewarded by a good meal at the close of the working day.

The family bought a buggy when Charles became an adult. In spite of hard work and few rewards, he wrote, "Well, it was good to grow up in the good old days."

The first school Charles attended was a log house three-fourths of a mile from his house. There were no desks, and the benches "were two legs in each end of a slab-like plank." A few years later, he went to King Knob School, continuing through the seventh grade; then he went to school in East Bend. Later he attended the Mountain Park School in Surry County. After completing the eighth grade, he continued to study in the areas needed to become a teacher. He received a first-grade certificate from Yadkin County, and later, in Mountain Park School, he scored ninety-five on an examination for a teacher's certificate.

In his unpublished autobiography, *Birth and Boyhood of Charles H. Hutchens*, he wrote:

It was a great experience to go to the little schoolhouse on the hill and learn the three R's—reading, writing and arithmetic taught to the tune of a hickory stick. Well, I decided that I would have to climb the ladder of success and not sit and wait for the elevator. At the age of eighteen I taught my first school in 1911. It was a small one-room house known as Stoney Knoll School located on Highway 67.

At the turn of the century, the school year consisted of eighty days, and the teacher's salary was one dollar per day. For the next thirteen years, he taught school in Stoney Knoll, Smithtown, Forbush, Union Grove, Union Cross, and Flint Hill School. When he applied at Flint Hill School, Charles was asked, "Do you think you can stay with them and not be run off? We have a tough bunch, and they have about torn things up at the school house." Charles accepted the position and felt that he needed to get ready. He cleaned up the school, got five of the best switches, and made a paddle. He told the students that he was in charge and the switches and paddle were there to be used if needed. The paddle and switches were used at the appropriate time. The discipline problems were great, and the pay was not anything to brag about. Charles felt that one of the greatest experiences that he had as a teacher was when eight men came to night school in Flint Hill School and learned to spell, read, and work arithmetic. (Hutchens, *Birth and Boyhood of Charles H. Hutchens*, 4)

On November 25, 1917, at age twenty-four, Charles married Era Bessie Matthews. She was the daughter of Ellis and Amanda Matthews. Wade Adams was the officiating minister, and the wedding was in the home of the bride and her parents. Charles and Era lived with her parents until 1920, when they built a new home on their farm. Charles cut the timber for the house from the farm and cleared the land for farming. One son, Charlie Frank, was born to this marriage. It was not until 1918 that Charles and Era could afford a car. They purchased their first automobile at a cost of \$823.00.

In October 1910, while Lucy Vestal and Wade Adams were speaking at a revival meeting in his home meeting, Forbush Friends, Charles made a public profession of faith and soon began to do Christian service. He stated that this was the greatest day of his life because a great joy and purpose came into his life. In 1915 Forbush Friends recognized his gift in the ministry and granted to him the “privilege of holding meetings.” He was recorded as a minister of the Society of Friends by Forbush Meeting and Yadkin Valley Quarterly Meeting in 1918. Charles served the following meetings: Winthrop, Hunting Creek, Branon, Harmony Grove, Pilot View, East Bend, Friends Union, Pine Hill, Deep Creek, and Forbush. His longest pastorates were twenty-three years at Deep Creek Meeting, and twenty-seven years at Forbush Meeting, his home church.

Concerning his ministry, Charles said, “It has always been from the field to the pulpit with me,” and he explained that on many occasions he had been called from the field to preach a funeral or conduct a religious service. He wrote that he had preached in seventy different churches. He considered it a pleasure to minister, and he also enjoyed the fellowship of other ministers as they met for Christian service. He spoke not only in Friends meetings but in many churches of other denominations. Many believe that he probably conducted more marriage ceremonies and funeral services than any other minister in his home county. In one triple wedding ceremony, he married a father, his son, and the father’s brother to three sisters—all of the girls in one family.

He served efficiently as clerk of Yadkin Valley Quarterly Meeting for thirty-five years and held many other positions in the Society of Friends. The greatest joy of his ministry was to be instrumental in helping hundreds of people to make a public profession of faith in Christ and unite in membership in the meetings.

In his autobiography, Charles recounted some humorous

experiences related to his ministry:

I was called to preach a funeral one Sunday evening at two o'clock. I hurried home from my morning service and went to the church at two o'clock and to my surprise they had buried the man that morning at eleven o'clock ...

In coming home from Hunting Creek on Sunday evening, I was held up by four revenue officers, and my car was searched for liquor ...

An African-American couple came to my house one day to get married. The man said that he didn't have any money. I said it won't cost you anything as they came. I said to the girl, you don't love this man, do you?

She said, "Lawse messe, I just love him to death." I thought to love like that they ought to be married and tied them up, and they went their way rejoicing ...

Charles Hutchens was one of the most widely known and best beloved preachers in Yadkin County. It has often been said that he probably did as much for the people of Yadkin County as any other man ever known. (Anscombe 1959, 346)

His full-time pastoral ministry ended in 1953 when he began to suffer from a heart disease, but he continued to preach two Sundays a month until 1956 at his home meeting of Forbush. He died on September 26, 1958, at the Hoots Memorial Hospital in Yadkinville. His funeral was conducted in Forbush Meeting on Sunday afternoon, September 18, 1958, at three o'clock, with Claude Hobson and Victor Murchison officiating. A large number of people came together for the funeral, and he was buried in the Forbush Friends Cemetery.

Charles Hutchens wrote:

All that I am and all that I have done, I give the glory and praise to my Heavenly Father. All the people have been good,

and I have appreciated their prayers and help.

Here is the closing of the memorial for Charles Hutchens prepared by Forbush Friends Meeting:

Charles Hutchens was an outstanding citizen and Friends minister of Yadkin County. His life touched many people. He served faithfully as a pastor, educator, community leader and farmer. He loved people and enjoyed working with them. He possessed a likeable personality and was a man of strong convictions. People looked to him for guidance in matters of spiritual living, community affairs, and business. He had in his life the fruits of the spirit which produced his stable character and disciplined life.

Charles Hutchens was generous with his possessions and his time. He was always punctual and faithful in his duties as a pastor and wanted things done in order and according to the Discipline of his church. He also found time to share with other denominations and churches and had many friends in these groups.

The life and work of Charles Hutchens presents an example of what God can do through one man whose life is dedicated to God and the church. His life will continue to live in the lives which he influenced for Christ. We humbly give thanks to God for the life of Charles Hutchens and we pray that we shall carry on the work of the Kingdom with as much energy and consecration as he possessed. He lived a full and useful life and has now received his eternal promotion to the "house of many mansions" where he will be with his Lord and Saviour whom he loved so much.

EDWARD “ED” CARSON AND LOLA SIMPSON SCOTT

“THEY MADE AN EFFECTIVE WITNESS”

Edward “Ed” Carson Scott was born on June 1, 1896, in Greensboro, North Carolina. Lola Simpson Scott was born January 30, 1908, in Cherryville, North Carolina. Ed and Lola were married on June 30, 1951, and they had one cherished daughter named Beverly Scott. The writer first came to know Lola Simpson in the summer of 1946 when she became the pastor of four Friends meetings in Wayne County, North Carolina: Hood Swamp, Nahunta, New Hope, and Oakland. She pastored Hood Swamp and New Hope for two and one-half years. New Hope Friends built a new parsonage, and she pastored both Hood Swamp and New Hope. Nahunta Friends Meeting already had a parsonage, and Nahunta and Oakland employed her as pastor. The writer became a Christian and joined Hood Swamp while Lola was pastor. Her ministry in sermon, visits, and song are well-remembered.

Ed Scott graduated from Union Bible Seminary in Westfield, Indiana, in 1946. Lola graduated from People’s Bible College (now John Wesley College) in 1940. Lola began her ministry in 1942 and joined Friends in the early or mid-1940s.

After Ed and Lola were married, they served as missionaries in Cuba in the early 1950s. In the mid-1950s they served as pastors of Woodland, Neuse, and Rhodes Friends Meetings in

Wayne County. They also served as pastor of Mount Carmel Friends Meeting in Yadkin Quarter in the early 1960s.

They had varied interests. Ed enjoyed working in his garden and had a green thumb for raising vegetables. He supplemented his income by working as a carpenter. Everyone who knew Ed very well, recognized that he could quote Scripture verse after verse. Lola owned and operated The Scott Rest Home on Merritt Drive in Greensboro, and she brought several of the occupants to Spring Garden Friends Meeting in Greensboro. Lola had gifts of mercy and giving. She was always giving and helping anyone she could financially or in any other way that she could. She was blessed with a gracious spirit.

Ed and Lola Scott attended Spring Garden Friends Meeting while the writer was pastor. Once, in open worship at Spring Garden Friends, Ed told about the number of people who began ministry when he did. Then he showed on one hand the number who were still "running the race."

Both Ed and Lola enjoyed a productive and influential ministry. Ed died on June 28, 1968, and Lola died on November 12, 1979. They are buried at Guilford Memorial Park in Greensboro.

ALLIE R. KEMP

“WALK HUMBLY WITH THY GOD”

Allie Kemp and his wife, Pearl Craven Kemp, grew up on adjoining farms in Randolph County, North Carolina. They continued to live in the same community after their marriage. During their lives, they made significant contributions in many ways to the Kingdom of God and to the lives of many people. Few Friends have captured an interest in slowing the process of a secular society as did Allie R. Kemp.

Allie was born December 23, 1902, and died on March 12, 1992. His parents were Eli J. and Ella Rose Humble Kemp. Allie and Pearl had no children.

Mary Ella Pugh and Louise Moody, nieces of Allie R. Kemp, were helpful in providing information about their uncle. Allie's favorite Scripture was



*Allie R. Kemp, circa 1970.
(Photo courtesy of the Friends
Historical Collection, Guilford
College, Greensboro, NC.)*

Micah 6:8: "He hath showed thee, O Man, what is good: and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" He loved music and sang "Evening Prayer" as a solo on different occasions. He enjoyed leading the music for choirs and congregations, using the old hymns of the Christian church. Some of his favorite hymns were "Blessed Assurance" and "The Great Physician."

Allie had an infectious laugh and enjoyed conversations with family and friends. He was talented in saying things in conversation that provided laughter; he was full of wit. Although his formal education went only through eighth grade, he had intellectual abilities and wisdom that were respected by Friends.

He built twig furniture which was used extensively on porches. He and his wife also had beautiful gardens of vegetables and flowers. They furnished floral arrangements for the Friends meeting from their garden.

Sometimes as a pastor of a Friends meeting, he did not receive enough compensation to cover his expenses. The livelihood of this couple came from farming, construction, and sawmilling. In his farming, he raised grains. With his farm machinery, he did custom work for his neighbors and helped neighbors and Friends with building projects. It is believed that often he lowered the price for his labor because he did not want to overcharge anyone.

Allie and Pearl believed in the Protestant work ethic of living frugally and humbly, and always using good workmanship. Pearl was a very loyal helpmate and strong supporter, in spite of her very frail body. They raised most of the food they ate. Allie often showed visitors the large amount of vegetables Pearl had canned for their use during the fall and winter seasons. Loving southern style, home-cooked vegetables, they rarely ate in a restaurant.

Allie Kemp was very concerned about crime, violence and immorality. He saw this in the television ads for alcoholic beverages and scenes on television which he felt glamorized

violence, crime, and immoral living. He wrote many letters to elected officials regarding alcohol sales. He believed that believers in the entire Christian church should speak against all evil.

Larry Penkava, of the *The Courier Tribune*, (Asheboro), wrote in a story published on February 22, 1985:

Allie Kemp is a fighting Quaker. His weapon is the printed word and his enemies are crime, violence and immorality in movies and on television. He has been fighting that since 1934.

His greatest victory was a joint resolution passed by the North Carolina Legislature in 1979. The bill, titled Resolution 44: House Joint Resolution 769, petitioned the Congress of the United States "to take steps, consistent with First Amendment rights, to discourage the showing of motion pictures and television films depicting excessive crime, violence, and immorality."

Although he did not write the resolution, he was one of the prime movers in its development. His first presentation of this concern was to the Yearly Meeting in 1934, and even then he wanted to get this resolution passed in the North Carolina General Assembly.

The writer remembers Allie coming to the Yearly Meeting office in 1983 with another presentation about this concern. It was taken to the Yearly Meeting, where it was wholeheartedly approved. The concern was mailed to the presidents of ABC, CBS, and NBC, requesting the elimination of crime, violence, and immorality on television. Allie Kemp was the author of this concern, but when it was mailed to the major networks, the name of North Carolina Yearly Meeting was on it. His concern was the effect that movies and television have on young people; he was not looking for publicity. This letter was also mailed to other Yearly Meetings, and most of them endorsed the concern. Also, other denominations received communication expressing his concerns.

In 1985, Allie Kemp said:

I said fifty years ago we'd have exactly what we have now in crime; television is a criminal training school. All you have to do is sit there and see just how to do it. Whatever a person's exposed to, that's what he's inclined to do; it has its effect.
(Penkava 1985)

Allie was always loyal in attendance and participation in local Friends meeting activities, in Quarterly Meeting, and in Yearly Meeting activities. He served as an appointed representative to the Permanent Board (now Representative Body) of North Carolina Yearly Meeting for twenty-eight years. He had set a record for attendance in Southern Quarterly Meeting of more than fifty-five years.

His primary focus in ministry was preaching Jesus Christ as the answer to all of our needs. He felt that all should be brought to a personal relationship with Christ.

During their lifetime, Allie and Pearl contributed in many ways to the Kingdom of God and to the lives of many to whom they ministered. Working together, they built a sizable estate, and having no children, left it to the North Carolina Yearly Meeting. These assets were used to establish a Trust Fund, with the dividends to go to missions (forty percent) and to church extension (sixty percent). In compliance with the will, the co-executors, Sam Phillips and Ralph Smallwood, settled the estate, and turned all funds over to the Trustees of the Trust Funds.

North Carolina Yearly Meeting meant much to Allie; he was active in many areas of its work. Because of the vision as well as the generosity of Allie and Pearl Kemp, they have provided a means of aiding outreach and growth in the future. We remember this righteous man who was strong in the Quaker tradition.

MARION YORK TEAGUE

“TAKE TIME TO BE KIND”

Marion York Teague, known to most as York, was born in the Snow Camp community, Alamance County, on October 19, 1903. His parents were Eugene and Leona Dixon Teague. He married Alice Mae Teague on May 28, 1921, and they had nine children. Their five sons are Franklin, Marion, Dwight, Carlyle, and Larry. Their four daughters are Virginia Kimball, Laura Thompson, Martha Rogers, and Louise Wilson. York had a great love for family life. He once said that one of his greatest sources of joy was working and mingling with his children as they grew up. He was quite happy with their successes, and he encouraged them to further their education and to prepare themselves for life's work. He lived to witness the successes of his family and to recognize their faithful work



Marion York Teague. (Photo courtesy of the Teague family.)

in the church. He and Alice had twenty-four grandchildren.

York was converted at a tent meeting in the Snow Camp community. He had attended the meeting on a dare by his friends. York was awakened one night in the summer and felt that God was calling him into public ministry. He shared this leading with Alice and, with their strong faith, together they worked to fulfill the call. He felt deeply his responsibility to his family and knew that his education was quite limited so he reentered Sylvan High School when his children enrolled there. After he graduated from high school, he enrolled in Guilford College and took courses that helped him to be recorded as a minister in North Carolina Yearly Meeting. Also, during this time, he farmed to support his family.

York greatly enjoyed the company of other people. Visitors, both friends and relatives, often came into his house. He and Alice invited groups of people to their house for fellowship and recreation. Several people treasure the times spent in making candy at the Teague house.

It was early in his marriage that he committed his life to Christ and entered into the Christian life with great enthusiasm. He became a member of Cane Creek Friends Meeting and eagerly accepted opportunities for service as they were entrusted to him. He believed that the Lord has given to each person a gift. As one uses it, he or she is given more gifts.

York had a great love for all of the Scriptures, but some verses were especially meaningful to him. One was II Corinthians 6:2b: "Behold now is the accepted time, now is the day of salvation." Another was John 3:16: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He loved music and enjoyed leading church choirs and congregational singing. Two of his favorite hymns were "Pearly White City" and "There's No Friend Like Jesus."

Many of us well remember York's testimonies, his messages

in worship and at funerals, and his love for people, especially young people. One of his well-known sayings was, "Take time to be kind. You can put back the clock, but you can't put back time." In his notebook was found this quote: "It is too late to be an adder; the time is now to be a multiplier. Lord, lay some soul upon my heart and love that soul through me."

Bobbie Jean Teague, his daughter-in-law, vividly remembers York as a man who practiced what he preached, and he was truly a good neighbor. Bob Medford has said that the Friends in Marlboro Friends Meeting could not conduct a funeral without the participation of York Teague. York was greatly respected by the Friends in the congregations in which he pastored. Also, he had the love, appreciation, and respect of the pastors of North Carolina Yearly Meeting.

He pastored in Cane Creek Friends Meeting 1936-1937, Plainfield Friends 1940-1943, High Falls 1940-1945, Marlboro 1944-1953, Bethel (North Carolina) 1946-1950, Cedar Square 1950-1957, Back Creek 1954-1960, Prosperity 1959-1967, and Concord Friends. He always had the love and respect of the people, wherever he served as pastor.

York always exhibited a pleasant smile and was a source of encouragement to everyone. He was kind, considerate, and honest, and his Christianity was lived out daily.

York was always a hard worker. He is remembered for his homemade pork sausage cooked on a wood stove in the yard. He was a prosperous farmer and was never dependent on church work for his major source of livelihood. He was a very active participant in community activities and served at one time as president of the Parent Teacher Association of Sylvan School.

When he retired from pastoring in 1967, he used his musical talent to direct the choir at Cane Creek Friends Meeting. He was a soloist as well.

York developed a heart ailment in 1967 and never fully recovered. Yet he continued living a normal and active life. On

MARION YORK TEAGUE

October 23, 1975, he died in the Alamance County Hospital. A funeral service was conducted for York on October 25 in Cane Creek Friends Meeting by Bob Medford and Hadley Robertson. York was buried in the Cane Creek Friends Cemetery.

BERTIE HUTCHENS MATTHEWS

“LOVED GOD WITH ALL HER HEART”

Bertie Matthews always had a great love for the Scriptures, which she read and believed. When asked her favorite Bible passage, she replied, “Matthew 7:7-11, ‘Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth and to him that knocketh it shall be opened ... If ye then, being evil, know how to give good gifts unto your children,



Bertie Hutchens Matthews in 1997. (Photo courtesy of daughter Shelby Shore; copyright © by Olan Mills.)

how much more shall your Father which is in heaven give good things to them that ask him?” Other New Testament passages that she quoted often were: “Where two or three are gathered together in my name, there am I in the midst of them.” “Go ye into all the world and preach the Gospel.” “Suffer the little children to come unto me for of such is the kingdom of heaven.” “If two of you shall agree ... it shall be done for them.”

Bertie Mae Hutchens Matthews was born on October 17, 1904, in

the Union Cross community in Yadkin County. Her parents were Herbert Hayes and Annie Caudle Hutchens. She was the oldest of eight children. At seventeen years of age, she began working at Hanes Hosiery in Winston-Salem, where she was employed for fifteen years.

Bertie married Herman Franklin Matthews on December 16, 1928, in York, South Carolina. They worked together as a team whether it was on their farm in Yadkin County or in Christian work. Herman was born March 28, 1901, in Yadkin County. Both Herman and Bertie were born into families of the Society of Friends. There were two children born to their union, a son who died soon after birth and a daughter, Shelby. Shelby married Wiley Shore, a member of Deep Creek Friends.

One day while Bertie was working at Hanes Hosiery, a voice told her to prepare herself to be a minister. Although she had grown up in a Friends meeting, at that time she was teaching a Sunday School class in a Baptist church in Winston-Salem. She knew that the Baptists did not ordain women as pastors so she turned to Lucy Vestal, a respected woman Friends pastor in Yadkin County, for guidance. Lucy Vestal encouraged her and Herman to move back to Yadkin County to worship with Friends. In 1929, Lucy Vestal helped Bertie and Herman secure a tract of land where they built a house and farmed until Herman's death.

Bertie's father had donated the land for Mount Carmel Friends Meetinghouse. Herman farmed, and Bertie soon began conducting prayer meetings in homes in the Mount Carmel community and preparing for the ministry. It was apparent that she was always involved in some kind of church work as well as being involved in farming with her husband. While at Mount Carmel, she taught Sunday School, served as an elder, worked in Vacation Bible School, directed Christmas programs, and made costumes. She was loyal to the United Society of Friends Women (USFW) in Mount Carmel.

Bertie also had a gift for hospitality. The home of Bertie and

Herman was a haven for ministers who were visiting in the area. Many ministers and farm workers were grateful for the delicious meals which Bertie prepared. In her midlife, she spent much time serving as caretaker for her elderly father and a sister, who were disabled. She kept them in her home for some time and later had a house built for them next door.

Bertie was ahead of her times in using small-group ministry. She dedicated much time to conducting prayer meetings each week in different homes with crowds of people that overflowed into the yards. During World War II, she held cottage prayer meetings in many different houses as they prayed for safety for the sons/husbands of people in the military. Prayer was one of the main topics of her preaching. She spoke about John 17 and the High Priestly Prayer.

She told the writer that there are many hard places in life and ministry, but the good places always overcome the hard places. "Be not dismayed ... God will take care of you," she would sing. She served faithfully on committees in her local meeting, in Yadkin and Surry Quarterly Meetings and North Carolina Yearly Meeting. For eight years before she began pastoring, she conducted worship services in the Cardinal Rest Home in Yadkinville once each week. She has preached in many of the meetings in Surry and Yadkin Quarterly Meetings. She pastored three years in Reavistown Friends Meeting and began pastoring Mount Pleasant Meeting in 1954, continuing there until 1975. When she started going to Mount Pleasant, it was for one Sunday each month. Later she and Herman went there to lead in worship every Sunday, and while they were there a new brick meetinghouse was constructed. They called their work in the Galax, Virginia, area their mission. They worked with these older meetings to help them feel more a part of North Carolina Yearly Meeting. They encouraged meetings to worship and carry out the meeting's business after the manner of Friends. Bertie believed in and encouraged families to participate in the business

activities of their meeting.

Bertie was recorded as a minister in North Carolina Yearly Meeting on August 11, 1967. J. Binford Farlow was Clerk of the Yearly Meeting at that time. Bertie retired from pastoral responsibilities at Mount Pleasant in 1975, having served faithfully as a pastor in Surry Quarter for twenty-four years. In a service of appreciation on August 11, 1973, she was recognized by the Yearly Meeting for her dedicated service. One member of Deep Creek said that if he were to be seriously ill, he wanted Bertie to pray for his healing. As long as she was physically able, she was active in Sunday School and in worship at Deep Creek Friends Meeting, and her prayers and testimonies were as meaningful as a sermon.

The death of Herman on September 17, 1975 was devastating to her. He had been her support, chauffeur, and helpmate in her Christian work for many years. Soon after his death, she moved next to her daughter's home, where she remained for the last twenty-five years of her life.

She soon became active in the Deep Creek Meeting—teaching a Sunday School class and working with USFW. She moved her membership to Deep Creek, saying, “I love my church. I love Deep Creek.” As she grew older and was more confined, she became known as an encourager and a prayer warrior for the meeting and for individuals. She continued to be active in the meeting, attending worship, USFW, and other gatherings until her death from a massive stroke at age 95. In fact, just one week before her stroke, she held devotions at a USFW meeting where she said, “I just want to preach one more time.”

Bertie enjoyed preserving vegetables and making quilts and always had several projects going as long as she lived. “I do want to be useful,” she would say. Although she talked about wanting to sell things, she rarely did, for she was always giving items to family and friends. Her three grandchildren and two great-grandchildren were the joy of her life. She was a devoted Christian,

loved her church, her family and friends, and personally knew Jesus Christ as her Savior, protector and Lord.

On Friday, February 25, 2000, Bertie died at Wake Forest University Baptist Medical Center in Winston-Salem. Funeral services were held at Deep Creek Friends Meeting by Victor Murchison and Lee Lane; burial followed in the Matthews-Williams Cemetery in East Bend.

She is survived by her daughter, Shelby (Wiley) Shore of Shore Road; three grandchildren: Donna Shore (Bill) Terrell, Walter Shore and Franklin (Anita) Shore, all of Yadkinville; two great-grandchildren, Shannon Shore and Ashley Dezern, both of Yadkinville; her sister, Neva Peddycord of Winston-Salem; and many nieces, nephews and special friends.

After reading her Bible shortly before her passing and explaining the Scripture, she left us with the thought, "Love the little children and pray for them." Often she would say that she wished she could do more for others. She did—she prayed for all of us! She, no doubt, lit a candle that is still burning brightly through the lives of her caring family. Her good works continue to follow her through them.

CLAUDE HENRY HOBSON

“I WILL LEAVE YOU A GOOD NAME”

“I may not leave you and the family with as much wealth as others might, but I promise that I will leave you with a good name.” This was Claude Henry Hobson’s statement to one of his children, and as the writer was told, Claude lived up to his promise. The lives of many people in the family and outside of the family have been touched by Claude, and he is not forgotten.

Claude Henry Hobson was born October 7, 1907, to David “Dave” Caswell and Permelia Matthews Hobson. He was the first of three children born to this union. Claude had one brother, Tyra Finney Hobson, who was born fourteen years later. A younger sister died in infancy.

Claude grew up in Yadkin County, North Carolina, the



*Claude Henry Hobson (right) and wife Jamie Lee Norman Hobson.
(Photo courtesy of the Hobson family.)*

place of his birth as well as the place his ancestors had already made a positive influence. His grandfather, Tyra Caswell Hobson, owned an apple orchard from which he sold apples to the federal distilleries. He stopped selling apples for this use after he felt that it was wrong to do so. Tyra announced his decision in the meeting for worship, and many others were influenced to follow his example.

Other stories have been handed down. Claude's grandson Richard Hobson recounted some of them in a college paper. One had to do with Claude's attempt to change the color of his hair. When he was young, he wanted black hair and asked a man in the community how he was able to have dark hair. The neighbor, being older than Claude, kiddingly told him that he used black shoe polish. Claude, not having any black shoe polish, used soot from the fireplace. After this negative experience, Claude decided that his naturally blonde hair was just fine. As a young boy, he had heard from some source that it is necessary to kill a snake twice. Consequently, after his mother had killed a snake on the farm, wishing to use his profound boyhood knowledge, he yelled, "Kill it again, Mom."

Public schools provided education only through the eighth grade, so Claude finished his formal education and worked with his father and grandfather on the farm. He always enjoyed watching the soil as it was broken up with a plow. Another love of his was baseball, and he went with his father to see as many games as possible. His family attended many community activities, and it was at one of these that he met Jamie Lee Norman, daughter of James Wesley and Lunda Caroline Mickles Norman. Jamie became a very important part of his life.

In 1926, when Claude was nineteen years old, he went by train to visit his Uncle Pleas Hobson in Iowa. During his stay in Iowa he worked on his uncle's farm and helped other farmers as well. He earned five cents for every bushel of corn he gathered. His aunt said that while Claude was visiting them in Iowa, almost

every day letters were going back and forth between Claude and Jamie. While in Iowa, Claude learned many farming skills, such as upgrading infertile spots of soil, preventing erosion, and how to use larger horses. These skills were later used to improve farming in Yadkin County.

In the college paper he wrote about his grandfather, Richard Hobson recounted the following about Claude's visit in Iowa:

While in Iowa Claude's Uncle Pleas introduced him to James Taylor Guthrie, a minister to several rural Quaker meetings in Iowa. Taylor Guthrie greatly affected Claude. Even though Claude felt called to the ministry early in life, it was not until later that Taylor Guthrie steered him in the direction of being a minister. Taylor Guthrie was a very religious man and has been described as having the outlook that *every* day was a holy day, and *all* of life was sacramental, with something of God in *every* man, a man who *never* tore down another person's character—no matter how much it might be in need of improvement. One observation of these ideals in Claude, throughout his life, was that he would accept people as they were, not criticizing them, but trying to set an example by the way he acted and lived. I can find these feelings and actions in the ways my uncles, aunts, and father act (and in the way I try to act also). Taylor invited Claude to go with him to an evangelistic Quaker meeting the Sunday night before he returned to North Carolina. Instead of resting for his long trip home, Claude went with Taylor, showing his admiration and respect for the man.

Claude returned to Yadkin County and on December 17, 1926, he and Jamie were married. They moved to the old home of her Uncle Dock and Aunt Ida Hutchens Norman, who had raised Jamie. Later Dock willed the home place to Claude and Jamie, and this became their permanent dwelling throughout the time of their married life. Jamie was a school teacher while Claude farmed. Claude and his father often played baseball with

the school children during their recess period.

Claude and Jamie became quite active in Forbush Friends Meeting, his home meeting. He began as superintendent of the Sunday School. Early in life he had sensed a call to the ministry but postponed going in that direction because he felt that he was limited in his education. However, he began his pastoral ministry speaking one Sunday per month at Mount Carmel. Later he pastored Union Cross Friends and still later served for one year as pastor of Center Valley. When Charles Hutchens became ill while pastoring in Pine Hill, Claude began to supply for him. Also he was called upon to speak in several other meetings. He served as pastor in Friends Union in three different periods of service. Claude pastored for twenty-one years from 1959 to 1980 at Ararat Friends Meeting. Claude's influence is still felt in the Ararat and surrounding communities.

While the writer was pastor of Pine Hill Friends, he referred to something said and done by Claude. Although Claude's name was not mentioned, a middle-aged member said afterwards, "You were referring to Claude Hobson, weren't you? He was a good man who lived out the right life."

On November 5, 1955, Claude's father "Dave" passed away, followed by his mother Permelia on September 15, 1967. His parents greatly influenced him as Claude did his own children.

Claude celebrated his sixty-fifth birthday in 1972, thus making him eligible for Social Security benefits. He leased his farm and was able to fulfill a long-time desire to serve full-time in the ministry. Claude increased his beef herd, fenced in much of the farm, grew grain for the cattle, and leased the remainder of the farm to someone else to tend. In 1972 it was discovered that Claude had Parkinson's disease.

In 1976 Claude and Jamie celebrated their golden wedding anniversary. This event was held on a Sunday afternoon at Forbush Meeting Fellowship Hall, with many friends, relatives, and neighbors in attendance. David, their son who is also a

Friends minister, conducted a ceremony with Claude and Jamie repeating the vows they had taken fifty years earlier.

When the pastor of Forbush, Elmer Thomas, became quite ill, Claude always came to the rescue and supplied for Elmer in whatever way he could. Claude and Jamie always wanted to help others in need. They had been the recipients of helpful deeds from others in their earlier married life, and as soon as they could in their later years, they reciprocated.

In 1987 and 1988, the four children began to notice physical changes in Jamie and Claude and remembered that they were told by their parents to do what needed to be done for them as they grew older. The children knew that Claude and Jamie had reached the time in their lives when they could not live at home any longer. They talked to their parents, and all agreed that it was time to go to the Yadkin Nursing Care Center in Yadkinville. Jamie passed away in June 1991, and Claude died on January 7, 1992. Both were buried in Forbush Meeting Cemetery.

Claude and Jamie had four children: Helen Elizabeth Hobson Steelman, Charles Gray Hobson, Lunda June Hobson Honeycutt and David Kerry Hobson. They had nine grandchildren and four great-grandchildren.

Helen Elizabeth Hobson married Roy Arnold Steelman of Deep Creek Friends Meeting. Helen died October 27, 2003, and was buried in the Deep Creek Friends Cemetery. Until Helen's death, she was an active member of Deep Creek along with Roy. Their livelihood came from their farm. They had three sons: Ricky Arnold, Terry Claude and Don Franklin. Helen remembered that her father always wanted people to respect one another, and he desired for her "to do what he said, to be honest, and be strict when needed."

Charles married Kay Davis, and they have two sons: Charles Gray, Jr., and Michael W. Charles, Sr., owns a farm equipment business in Kernersville. He felt that Claude always sought the truth and wanted to know the whereabouts of the children.

Charles said that Claude promised that he would not bring disgrace to the family.

Lunda married Thomas D. Honeycutt, and they had two children: Martha Allison and John Thomas. She said that her father always wanted her to be independent but sensible, to stand on her two feet, to be disciplined, to use good judgment, to help people, and to think things through and then decide (recognizing that the popular decision is not always right). She noted that her father had a sense of humor, worked very hard, had good judgment, loved to farm, and loved ice cream and horses.

David Kerry Hobson was the fourth child of Claude and Jamie. He graduated from Guilford College and Southeastern Theological Seminary. He married Rausie L. Prescott from Illinois. They have two children, Richard and Maritza. David said that Claude was sincere and worked very hard. His father's glare, he said, was worse than a spanking. David remembers his father was not afraid to try new things if it would bring improvement to life.

The children remember that Claude and Jamie had sixty-five wonderful years together and enjoyed relatively good health during that time.

The pastors of North Carolina Yearly Meeting had great respect for Claude. In the eulogy for Claude, Frank Scurry said that he, and perhaps others, learned more from Claude about ministry than was learned in three or more years in seminary. Frank also said that Claude taught pastors to minister with integrity of heart, to minister in humility, to minister in the shadows (not to be a spotlight player), to minister in simple ways, and to minister with spiritual authority. When Claude spoke, others listened.

Frank Scurry also related the following incident:

One afternoon I visited Claude and Jamie at their home. I was not the first visitor they had had that week. A young lady the day before had passed the farm and noticed the mailbox

which read: “Rev. Claude Hobson.” Those first three letters grabbed her attention. She was, if I remember correctly, just weeks away from marrying a minister. After turning her car around, the young lady knocked on the door of the Hobson’s home. Having introduced herself and her soon-to-be status, she asked for advice from Claude and Jamie. She wanted to be an asset to her husband’s ministry and thought they could help her start right. When Claude told me the story, he stressed that it was three little letters that brought the young lady to their home. His lesson to me that day was that the little things in our lives attract people more than the big things.

Freddie Wall, a neighbor of the Hobsons, wrote concerning Claude’s life:

A Friend, a neighbor, a man of God, a great example for all of us. He was so special to all who knew him. He made us think of Jesus in Jerusalem.

He helped the rich, he helped the poor. He was always there with food and love at your door.

He is now free of pain. He can hold his hands still. He and Jamie can work in heaven together with the angels in the fields.

ROBERT LEE GREENE

“THRILLS COME WITH YOUR MINISTRY”

Robert Greene's thrills came with the ministry. He loved to have ministers and evangelists stay in his family's home or to have meals with them. Annie, his wife, was always at her best and thoroughly enjoyed these events.

Robert Greene was born on September 15, 1909, in Stanley County, North Carolina, but moved into Guilford County, where he spent a large part of his life. He married Annie Sheron, and two daughters, Linda Anne and Karen Sue, were born to them. He graduated from Mars Hill High School and was recorded as a minister in North Carolina Yearly Meeting of Friends. He did most of his studies for the ministry under the capable leadership of Waldo Woody, who had a doctorate from Princeton University and was a member of North Carolina Yearly Meeting Recording Committee.

Robert had many interests. He was unselfish, thoughtful, and energetic in ministry. He enjoyed working in youth camps. Working in the garden and repairing things as needed in and around the house brought him pleasure as did his music. He loved to sing songs and play his Hammond organ. He sang lead with the Friendly Four Quartet for a few years and loved to sing as a soloist as well. According to his daughter Linda, he had many favorite hymns. Among them were: “It Will Be Worth It

All,” “Yes I Know,” “Power in the Blood,” “Amazing Grace,” and “We’ll Talk It Over.”

He put his heart and soul into the preparation and delivery of his sermons. Being the helpful and compassionate person he was, he was not afraid of tears. Neither did his ministry remain in the pulpit; he loved to visit with the members of the meetings that he pastored.

He loved all of the Scriptures; however, his favorites were John 11:25-26 and II Timothy 4:7-8. “Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?” “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me on that day: and not to me only, but unto all those that love his appearing.”

Some of his favorite sayings were “Only believe” and “Are all hearts clear?”

Robert’s ministry took place in the Greensboro area. He pastored Concord Friends Meeting twice, and also pastored Plainfield Friends Meeting, Rocky River Friends Meeting, White Hall Evangelical Methodist Church and Smith’s Chapel Evangelical Methodist Church.

Both of his daughters, Linda and Karen, graduated from Asbury College in Wilmore, Kentucky, and it was a great source of joy to him that both of his daughters earned degrees from the same institution. Linda has written:

My dad was my hero. He and my mother always took me visiting with them. He worked eight hours everyday Monday through Friday in the office of Duke Power Company in Greensboro and yet made time to visit his members. He went every night that was not a church night. My mother was his faithful partner in ministry. She was unusually good working with children.

My happiest vacations were when I was little, and we would take trips with church members who also had children my size.

When Karen came along, she was a help in his pastorate—playing the piano or being part of the youth group ... He was a great cheerleader for me when I went as a missionary to Honduras.

Karen remembers how her daddy built a tree house in the woods and how he would often use it to prepare his messages.

Robert loved to eat all kinds of foods and was not hard to please in the preparation of meals. He loved vegetables, chicken, beef, cobblers, and biscuits and gravy.

His family loved to tease him about plowing his garden. Because he had a bald head, he always had to cover it, but he did this with a white handkerchief—perhaps to deflect the sun's rays.

Every weekend when he was pastoring at Rocky River and Plainfield Friends Meetings, he and the family would spend Saturday nights in the homes of different families. Once when they had to cross a small body of water to get to the home of the family with whom they were spending the night, the water was too high for the car to go through. Robert carried his daughters in his arms across the flooded path to the house.

His entire family enjoyed his love and loyalty to them. Each time that he was paid, either by Duke Power Company or the meetings where he pastored, after he had taken the tithe "off the top" he gave the remainder to Annie for home expenses. He would always keep what was necessary for gas for the car and an occasional Coca-Cola. He was completely an unselfish family man who deeply loved his family.

Due to ill health, he ceased pastoring for several years, and he and his family joined Spring Garden Friends Meeting and became active in all of the activities of the meeting. They were very loyal

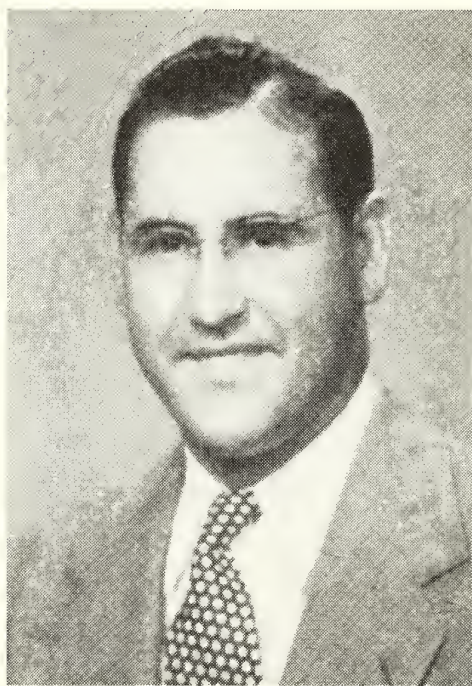
members and supporters of the meeting and the pastor.

Robert died on December 8, 1973, and his funeral was conducted on December 10, 1973. His pastor (the author) and Ruth Hockett, Clerk of North Carolina Yearly Meeting of Friends, were among the many people present at the funeral to pay respect to this man's faithful service to his Lord. His wife Annie passed away in 2004; the two daughters live in the homeplace in southeastern Guilford County.

DON MCKINLEY GATES

“MINISTER, EDUCATOR, MUSICIAN, HUSBAND, FATHER”

Don McKinley Gates was born in Graham on August 26, 1919. He was the son of Gattis and Margaret Carson Gates. When he was twelve years of age, his mother died. His father,



his sister Irene, and other family members and friends gave him much love and support as he grew up. At an early age, he became an active member of Graham Friends Meeting and was active there as long as he lived in Graham.

Don had dark brown hair and dark brown eyes and stood six feet tall. He was blessed with a beautiful voice and a tenderhearted and kind spirit.

Upon graduation from high school, he enrolled in Elon College, where he was a student for one year. He entered the United States Navy, and during most of his naval service he was chief yeoman. He was discharged in 1946, after having

Don McKinley Gates in 1949, the year he graduated from Guilford College. (Photo from The Quaker, the Guilford College yearbook. Courtesy of the Friends Historical Collection, Guilford College, Greensboro, NC.)

served in a noncombat role throughout the war. His experience in the Navy strengthened his belief in the Friends' peace testimony.

He felt the call to the ministry and enrolled in Guilford College, graduating in 1949. His major was in religious studies to prepare him for the ministry, and he took courses to prepare him for teaching in the public schools as well. He was recorded as a minister by North Carolina Yearly Meeting in 1949. He served as pastor of Providence Meeting 1947-1949, Holly Spring 1949-1951, South Fork 1951-1954 and High Falls 1956-1960.

On May 29, 1943, he married Evelyn Jessie Hinshaw in Alameda, California, while he was in the Navy. The couple had met in a social event for young Friends at Holly Spring Meeting when Don was visiting the event. Evelyn, the daughter of Amos Stephen and Cordelia Edna Cox Hinshaw, was born on August 8, 1919, in the Holly Spring community in Ramseur in Randolph County. She was the youngest of five children. Her siblings were Clara Hodgins, Ethel Beeson, Clyde Thomas Hinshaw, and Seth Bennett Hinshaw.

Evelyn was raised in the Holly Spring Meeting and was an active participant in the Sunday School, meeting for worship, and youth activities. Don and Evelyn built a home on the Hinshaw farm in the Holly Spring community. They had three daughters of which they were always very proud. Their daughters are Carolyn Gates Loflin, Susan Gates Davis, and Diane Gates Norward. Evelyn graduated from Guilford College with a BA degree. She taught school for several years, beginning at Francisco School in Stokes County in 1940-1941. Evelyn taught at Nathanael Greene School in Guilford County from 1941-1943, and at Coleridge School in Randolph County from 1959 until her retirement in 1984. She received her Master of Education degree from UNC-Greensboro in June 1971. Don and Evelyn taught together in the Randolph County school system until his health failed and he had to retire.

Don's years as an educator had a positive effect, helping in the character building of his students. He was a teacher in the Coleridge School from 1949-1951. From 1951-1959, he was principal of Brower School. He returned to teaching in 1959 at Coleridge because of declining health and retired there in 1973.

As long as his health permitted, Don was active in the Lions Club at Coleridge, and he remained a life member in the club. He was a member of the National Retired Teachers of America, the Disabled Veterans of America, the Principals Division of North Carolina Association of Educators, the National Educators Association, and the North Carolina Friends Historical Society.

Don had a special talent for music. He loved to sing and did it very well. He played the piano by ear. He learned to play the trombone during and after 1962, when a school band was begun in Coleridge School. Very few people, other than his immediate family, ever heard him whistle. Those who did hear him enjoyed this interesting skill. After his retirement from active ministry, he was the choir director at Holly Spring Meeting. Evelyn said that Don did not perform many wedding ceremonies when he was a minister but sang at the weddings instead.

His ministry in music greatly enriched his pastoral service in each meeting. Wherever he served as pastor, Friends remember his beautiful singing as well as his very moving spoken messages. He loved all hymns and knew how to make the great hymns of the church become meaningful experiences in worship. The family affirmed that they never heard him mention a hymn that he did not like. They remember his singing "The Holy City," "The Last Chord," "Open the Gates to the Temple," "Poor Man's Garden," "Birthday of a King," and other songs written to be sung as solos. He enjoyed singing as Evelyn played either the organ or the piano. Don had a dream in high school of becoming an opera singer, but he gave it up to become a minister, teacher, husband, and father. (Interview, daughter Susan G. Davis)

Don was very much a family man; he always put his family first. He was a loving, patient, and gentle father. He wanted his daughters educated and always encouraged each to grow and achieve as much in life as possible. He never told either of his daughters that she could not do something just because she was a girl. When she was a child, Susan told her father that when she grew up, she wanted to be a Navy nurse. His response, "I guess somebody has to do it," allowed her to explore the possibilities. No, Susan did not become a nurse in the Navy.

Don enjoyed cooking and was very skilled in the culinary arts. He did most of the family cooking for many years. However, Evelyn did most of the canning, freezing, and other specialty chores in cooking. Some of his special dishes were vegetable soup, chicken and dumplings, and lemon chiffon cake. He loved food, and since he was a gourmet cook, he could prepare almost any dish. He especially liked coconut, and he added it to different dishes. Evelyn laughed and said that coconut was going to show up in the biscuits.

As the children were growing up, the family had two dogs – Pogo and Guffie. Don trained the dogs to stay in the yard and not to chase automobiles. If he saw one of the dogs going out of the yard, he would knock on the window, and the dog would immediately come back to the house. If he had to scold the dogs, they would really take it to heart.

He is remembered as a pastor who encouraged and comforted people. No one remembers him scolding or frightening the congregation. He wanted an opportunity to help and to reason with people. Carolyn, the older daughter, once said that Don "could say anything to people, even negative things in a positive way."

When he had to leave active pastoral ministry, the family returned its membership to Holly Spring. It was very important to Don and Evelyn to be a support and not a critic to the pastors in Holly Spring.

Susan, the middle daughter, reflected:

Many of the humorous events of Daddy's years as a pastor came from visits we made in other people's homes. The people of South Fork and High Falls were very generous in their hospitality. They often invited us to stay for Sunday dinners with one family or another. The results were delicious food and heartfelt hospitality ... There was a rock Daddy found in his mashed potatoes, the crayon Mom found in her green beans ... and the mouse that ran across my mother's stomach when she was pregnant with Diane. People were so kind and my parents always tried hard ... Unfortunately the mouse was just too much, and my mother squealed and alerted everyone to the problem.

Some of Daddy's other trials were related, unfortunately, to being a minister and the father of small children at the same time. I remember getting away from my mother and going up front to ask my dad (in the middle of his sermon) if he had any chewing gum. My mother once looked up from where she was playing the piano to see my sister Carolyn standing up on the bench waving her arms in a dramatic imitation of the choir director. And there was also the time Diane was wearing little bells on her shoes, and Daddy interrupted his sermon to ask my mom to please take Diane's shoes off.

The memorial prepared by Holly Spring Friends Meeting reveals the beauty of his life. It reads as follows on pages 2 and 3:

During many years of his life, ill health brought him an enormous amount of physical suffering. Throughout it all, his uncomplaining courage and his undaunted faith were an inspiring, heroic example of Christian character.

Generous-hearted and unselfish in his service to others, he exemplified this Christian grace to the very last day of his life. He was loyally devoted to his family, and to his local meeting. When he was no longer physically strong, he still found

ways in which to be of service to others each day, whether it was preparing a delicious meal, or reading a portion of Scripture to a sick and shut-in neighbor. He continued his singing as his voice would permit. Always forward-looking in nature, he was planning further development of his skills in woodworking as a creative and useful hobby.

In midsummer, 1978, he was taken suddenly ill and faced with the necessity of undergoing critical surgery. While being made ready for this surgery at Veterans Hospital in Durham, North Carolina, he was called into the Great Beyond. The gracious Lord whom he had served so lovingly and faithfully through the years called to him saying, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

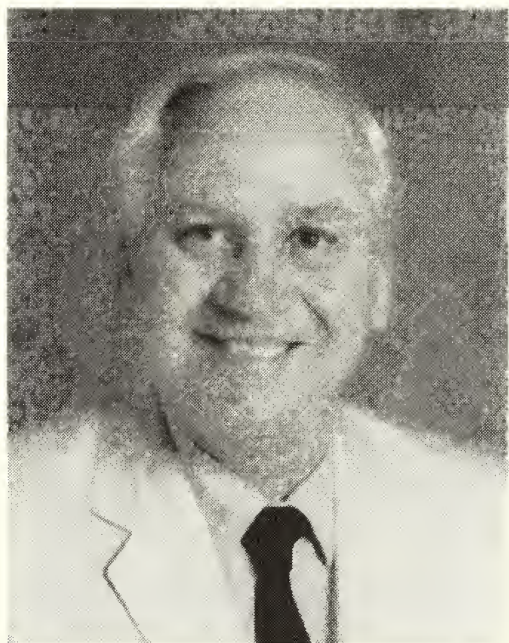
Don Gates departed this life December 13, 1978. Don McKinley Gates lived a noble Christian life, brief in years, but rich in spiritual values. His family, his neighbors, his friends everywhere will forever hold him in profound love and appreciation.

His earthly body, so long stricken by pain and suffering, was reverently laid to rest in the Holly Spring Cemetery, December 15, 1978.

NORMAL “NORM” K. BARNES

“MINISTER, EDUCATOR, FATHER, HUSBAND, FRIEND”

The foremost character trait of Normal “Norm” K. Barnes was a sincerity toward God and toward people, that really helped him make connections with others. He had a favorite Scripture verse which typifies his life: “Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee.” (Isaiah 26:3) Norm clearly sensed a call to the Christian ministry in 1952, as he felt the leadings of the Holy Spirit to I Timothy 1:12: “And I thank Christ Jesus, our Lord, who both enabled me,



Norm Barnes. (Photo courtesy of the Barnes family.)

in that he counted me faithful, putting me in the ministry.” As he submitted to this leading, he served God as a minister and as a Christian high school teacher. He completed his formal education at Olivet Nazarene College and Guilford College.

Norm was born in Ohio on August 6, 1933. On November 24, 1956, he married Phyllis Marshall of Ivy, Virginia. To this union were born three children: Jeff, Greg, and Karen. Norm and

Phyllis were very grateful for the lives and accomplishments of their three children.

Jeff will always treasure one experience regarding his dad. He recalls, “Daddy had to take classes at Guilford College to get his “A” teaching certificate. As it turned out, he received his diploma the same day as I did, but I did not even know it. He didn’t march! He and my family sat and watched me. I didn’t know his name was on the commencement printed program until years later. He did not want to take anything away from my accomplishment.”

Norm’s faith in the Christian public school teacher’s role provided a positive example of a Christian life and helped influence lives which may not otherwise have had contact with The Faith. His Christian beliefs and values were great examples for the classroom as well as for meetings he pastored.

Norm did a two-year tour of duty in the United States Army and afterward pastored a Nazarene Church in Elkin, North Carolina. When the pastorate began, Jeff was eight months of age. The other two children, Greg and Karen, were born while the family lived in Elkin.

Norm and his family ministered in Elkin for several years, and he later served as a “supply speaker” in several places. Eventually Norm followed a leading to pastor in East Bend Friends Meeting (Yadkin Quarterly Meeting) in East Bend, North Carolina, for twelve years. While he was pastoring East Bend, upon the requests of the meeting and of Friends in Yadkin Quarter, he began the recording process and was soon recorded as a minister in North Carolina Yearly Meeting in 1974.

When he felt led by the Holy Spirit to resign the pastorate in East Bend, he accepted the call to serve as pastor of Galax Friends Meeting in Galax, Virginia. During this time, his older son Jeff became Christian Education and Youth Minister of the Oak Hill Friends Meeting in High Point. Both Greg and Karen also married and became active in church activities.

For six years, Norm and Phyllis pastored the Galax Meeting, and it was always a joy for them to make the trip each weekend. Although both of them were quite busy teaching school during the week, they welcomed the opportunity to travel and minister in Galax Friends Meeting. During those six years, the meeting flourished spiritually, numerically, and in the improvement of facilities. It was a strong conviction of Norm's that in order for a meeting to grow, it needed to be busy; therefore, he urged these meetings to always work on a project.

In East Bend, he encouraged the members to improve the physical appearance of the meetinghouse. It was then that the meeting room was renovated. In Galax, a kitchen and a porch were added, and an organ was purchased to enhance the beauty of the music.

The outreach of these meetings was strengthened by Norm as he sought members and missionaries of the Yearly Meeting to visit and share their Christian message where he was pastoring. He also encouraged singing groups to share in the worship experience of these meetings. He felt that good music was a vital part of the worship experience.

His wife Phyllis wrote, "A small but effective example of sharing the Bread of Life with others was the habit of sharing a loaf of homemade bread with first-time visitors. Norm had a special quality that made people feel at ease and welcome, and nothing made him happier than to have a person find the Lord as Savior and to have him or her make a church home with the meeting."

Phyllis related that Norm loved music, and seemingly his favorite hymn was "I Know Whom I Have Believed." She feels that a song that Norm and she often sang together in worship service sums up his testimony:

Let me lose my life and find it in Thee Lord,
May all self be slain, my friends see only Thee,
Tho' it may cost me grief and pain,

I will find my life again
If I lose my life, I'll find it more, Lord, in Thee.

Norm enjoyed events with his family. In 1990, he and Phyllis visited Europe. They went to see the Passion Play in Oberammergau, Germany, and afterward toured Germany, Belgium, Austria, and Switzerland. The Passion Play is presented for one year every ten years, and Norm stated that he probably would not be able to go in another ten years. This saddened Phyllis very much, and his prophetic words became true.

Jeff Barnes remembers that he learned a great lesson in self-control from his father when he and Greg, a neighbor's son, tore a hole in a new tent. Rather than yell at them, Norm taught them how to repair the tent.

Norm enjoyed eating many favorite foods such as steak, fried chicken, pizza, chili, and breads. He was a great cook and enjoyed preparing new dishes. He served as a chef for Holiday Inn in the summertime. For several other summers, his work with the American Association of Camps was the family vacation.

As a preacher/pastor, he was knowledgeable, passionate, and sensitive, yet firm. He loved to laugh with his students, but they knew that he was firm and fair. He loved working with the cheerleading program at Forbush High School.

As a father, he was a solid disciplinarian who was supportive. He attended all of his children's activities when his commitment to teaching and pastoring allowed. His older son Jeff was conference wrestling champion in his senior year in high school. When Jeff got home, he showed the plaque and told how he had won the conference wrestling tournament. Norm was happy but very much regretted not being able to attend the tournament. Jeff very well understood why Norm could not be there.

It seemed that Norm was busy all of the time. He was a full-time school teacher; he was a Bible Club sponsor at Forbush High School; he was a cheerleading coach for three squads—freshmen,

junior varsity, and varsity. He went to all of the football and basketball games, both at home and away, for the junior varsity and varsity teams. He was the timekeeper for all of the home football and basketball games. He was paid for his service, but returned the check to the school.

He served as pastor of East Bend Friends for thirteen years and at Galax Friends for six years. Because there is no such thing as a part-time pastor, Norm remained on call for visitation and emergencies. His school principals freed him up to leave school for emergencies, funerals, and needed calls. On one occasion, he had to fly home from the family vacation for a funeral.

Norm was a gregarious person. He was eloquent in his prayers, which flowed naturally and beautifully. He had a good speaking voice and often was called upon at school to make public announcements. He supported Yearly Meeting events and was chairperson of the Christian Vocations Committee of the Yearly Meeting as long as he was able.

He loved animals and enjoyed telling about his favorite pet, a cat named Susan. He would put Susan in a certain spot and tell her to stay, and she would stay until he came back for her.

The family was not shocked when his doctor told him to stop some of the things in which he was involved. He had developed high blood pressure, high cholesterol, and diabetes.

With a perfect peace in Christ, Norm passed away on March 23, 1991. His funeral was held at East Bend Friends Meeting on Tuesday, March 26, 1991, with the writer and Thomas Wooten, his principal, conducting his service. Interment followed in East Bend Cemetery. With one so beloved by his friends in East Bend and Galax Friends, the public school, and North Carolina Yearly Meeting, it is little wonder that crowds gathered to show their shock and their love for one who had given so much of himself to so many causes. The writer remembers vividly the numbers of high school students standing along the walls, after all of the seats had been taken, with solemn looks and moist eyes.

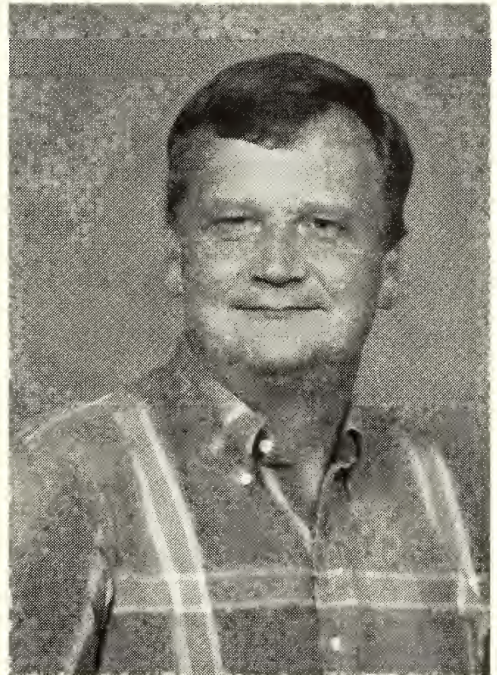
FLOYD PUCKETT

“MANY AND VARIED MINISTRIES”

Floyd Puckett was born May 30, 1943, in the town of Mount Airy, located in Surry County, North Carolina. When he was six years old, his family moved to Yadkin County, where he lived with his parents, an older brother, and a sister. His death occurred suddenly on August 12, 2000, at the age of fifty-seven.

Floyd graduated from East Bend High School, East Bend, North Carolina. In later years he attended John Wesley College in High Point, North Carolina.

On April 7, 1962, he married Myrtle Speer from the Mount Carmel Friends Meeting community. The wedding took place in the home of her parents, and the officiating minister was Claude Hobson. The children born to Floyd and Myrtle were Teresa, Angel, and Anita. They had one granddaughter, Katie Angel. Floyd liked to play the guitar and to sing. His other interests were



Floyd Puckett. (Photo courtesy of the Puckett family.)

reading, working in the yard, and fishing. His ultimate enjoyment came from spending time with his family.

Floyd and Myrtle had a very successful ministry in their thirteen years of pastoral responsibilities in Westfield Friends Meeting in Surry County. The meeting grew greatly in numbers, in spiritual depth, and in the work of the Quarterly Meeting and Yearly Meeting activities. He also served faithfully as youth minister at Union Cross Friends.

Floyd was a computer instructor at R.J. Reynolds and retired with over thirty-seven years in service. He taught two or three students at a time in four-week courses. In the last several years of his work with Reynolds, he traveled for the company to set up classes. He was in Turkey for three weeks, and he made two trips to Puerto Rico for four-week courses. He spent ten weeks in Russia, four weeks in the Canary Islands, eight weeks in Malaysia, and then went back to Turkey. While Floyd and Myrtle were in Izmir, Turkey, they toured the house of Mary, the mother of Jesus, and the ruins of Ephesus.

In January 1973, the entire family went to Israel with a study group from John Wesley College. Floyd made two one-week mission trips to Haiti later.

This couple felt that God was leading them into so many of their areas of ministry. One illustration of this occurred when they were to go to Russia, and they purchased some needed medical and school supplies for the ministry of a well-known missionary, Harold Brown, from North Carolina. They tried to contact Harold, but learned that he had had to make a quick and unexpected flight back to North Carolina due to the critical illness of his father. They wanted the missionary to receive these supplies, plus some money as a contribution toward his work. While in a restaurant in St. Petersburg, they ate with a missionary couple who provided the supplies and money to Harold Brown upon his return to Russia. Soon thereafter, Floyd and Myrtle received a letter from Harold thanking them for the supplies.

The money was used to purchase evangelism materials.

Floyd made time in his busy schedule for people. He had the ability to talk with and get along with everyone. He liked to make others feel good about themselves. He also loved to cook, and after his retirement he would cook at least two or three times a week.

Floyd started the Cross Walk for Yadkinville and Yadkin County that occurs each Good Friday. Many people, in the church community and in the non-attending segment of the area, have witnessed this event each year by being present or by viewing it on the Winston-Salem television station.

Mount Carmel Friends Meeting asked Floyd to pastor for a year, starting the first Sunday in August 1999. The meeting began to grow in numbers and in spiritual commitment. Many people were won to Christ through his ministry and the faithfulness of the members.

Floyd secured Jeff Farmer, a math teacher at Forbush High School, to serve as youth pastor. Floyd helped to train Jeff in pastoral work, and Jeff followed Floyd at Mount Carmel.

Floyd worked at his pastoral duties until his last day on Earth. He died suddenly on a Saturday night before the meeting was to surprise him with Pastor Appreciation Sunday. The cards and letters that members were to share in the worship service were shared instead at his funeral service.

On Saturday morning, August 12, 2000, Floyd and Myrtle prayed and asked for God's direction for that day. As they concluded their prayer, a stranger knocked at the door. He was asking for money, and Floyd was able to give his last Christian witness. Suddenly and unexpectedly Floyd died that night.

His wife and faithful supporter Myrtle is comforted by the following memory:

When Floyd and I went on a trip together, he would go first. When it was time for me to join him, he would always

say, "Don't worry about me being at the airport; I'll be there waiting for you." He was always there. We even talked about how it would be when one of us would die and leave the other.

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ABOUT THE AUTHOR

Billy Miles Britt was born December 4, 1930, the sixth and last child of James Berry and Omega Parks Britt. A native of Greene County, North Carolina, he moved as a child with his family to adjoining Wayne County, where he received his diploma from Goldsboro High School in 1949.

After graduation, Billy helped on the family farm for a year and a half before enrolling at John Wesley College, where he graduated in 1955 with a Bachelor of Theology degree. He went on to earn a Bachelor of Arts degree in 1956 and a Master of Arts degree in 1973, both from Guilford College.

In 1986, he was awarded an honorary doctorate by John Wesley College.

He held two part-time and two full-time pastorates before becoming Superintendent of North Carolina Yearly Meeting for twenty years. In 1995, Billy retired as superintendent and served interim pastorates at Oak Hill Friends, South Fork Friends, Pine Hill Friends, Harmony Grove Friends, Back Creek Friends and High Point Friends. He continues to speak at meetings for special occasions.



Billy is married to Viola Seymour Britt. They had two children: a daughter, Joy B. Reavis, who is married to Daniel Reavis; and a deceased son, Byron Miles Britt, who was married to Sally LeJeune Britt. Billy and Viola have four grandchildren: Byron Miles Britt, Jr., John Daniel Reavis, Katherine Anne Reavis, and James Owen Britt. They have been a great source of pleasure to the Britt household.

Billy truly loves people and has spent his entire adult life telling people about Jesus!

NORTH CAROLINA YEARLY MEETING OF FRIENDS
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In the pages of this book, former North Carolina Yearly Meeting Superintendent Billy M. Britt introduces you to forty-three faithful servants who responded to the call of the Holy Spirit to "feed my children." These are pastors of an earlier generation, who often worked long hours in other vocations to support their families and then spent their "free" time ministering to Friends.

"I encourage you to find time to read, study, and enjoy this book ... You will experience the sacrifice of so many men and women coming to life as Billy vividly describes family backgrounds, relationships, and the particular gifts of ministry each one held ... You will be inspired by the faithfulness of these early pioneers to winning souls for the Kingdom."

Brent McKinney
Presiding Clerk, Friends United Meeting

